

INDIA
AND
CHRISTIAN OPPORTUNITY



HARLAN P. BEACH

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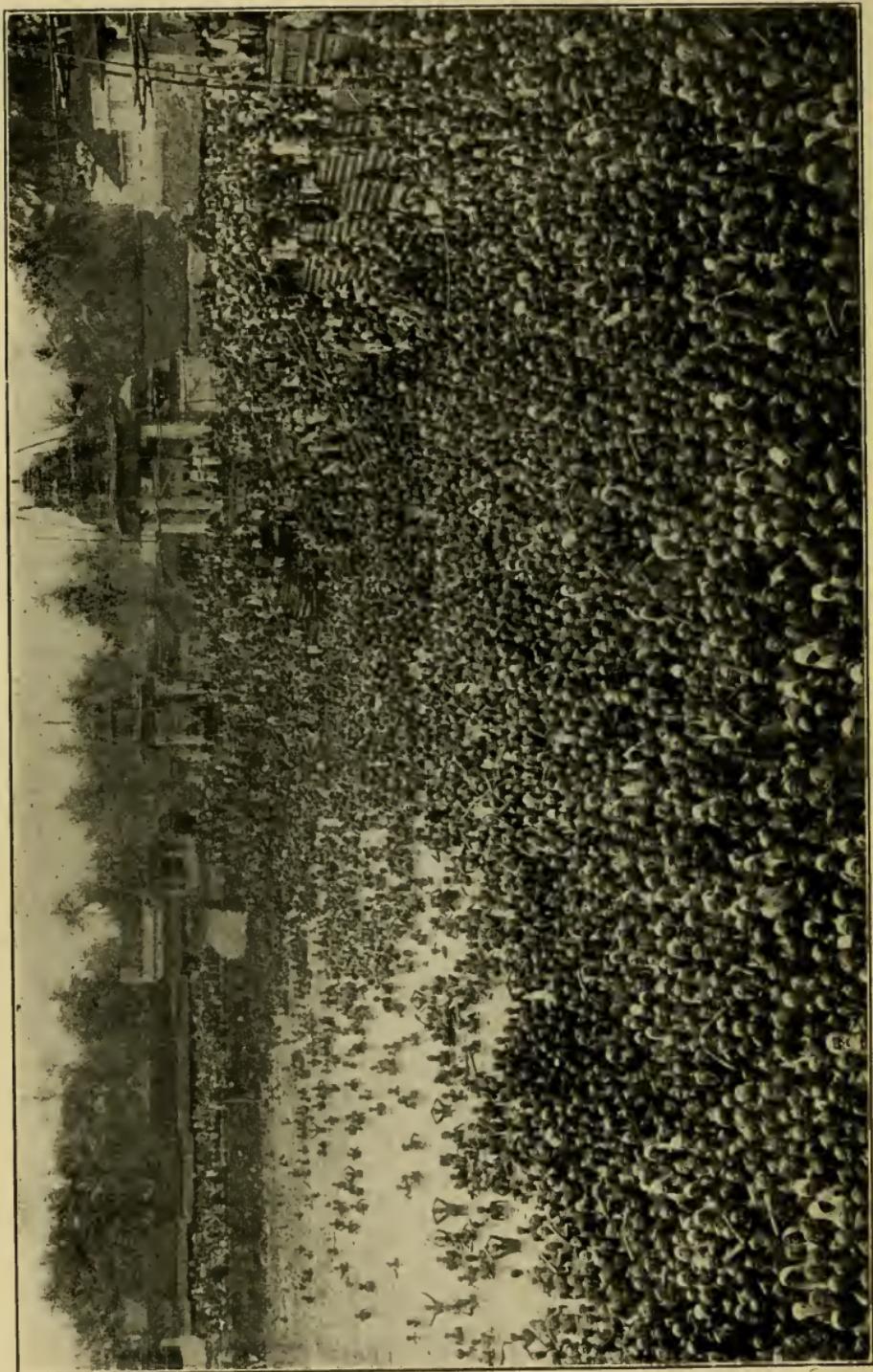
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Waiting to See the Golden God at Kumbbakonam—"As Sheep not Having a Shepherd"



INDIA

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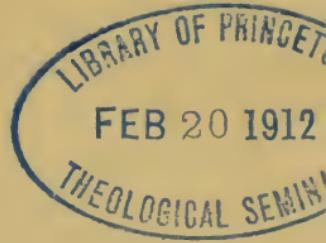
CHRISTIAN OPPORTUNITY

BY

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PREFACE

THE present volume is the twenty-seventh in a series of text-books prepared primarily for the use of voluntary mission study classes in the institutions for higher learning of the United States and Canada. This fact will account for certain typographical peculiarities and also for the material presented. A correspondence, extending over eight years, with leaders of such classes in more than six hundred institutions has determined the selection of a larger proportion of general information relating to the geography, ethnography, and religions of India than appears in the ordinary volume on that country. At the same time the facts that the Empire is occupied by toward a hundred Protestant missionary societies, representing various branches of the Church, and that the students enrolled in the classes also belong to some fifty denominations, have prevented more than the merest allusion to the work of any given society or Church. The reader must look elsewhere for particulars concerning the activities of his own society, if more information is desired than is found in the Appendixes.

The author is under obligations to the literature referred to in the footnotes and in the brief bibliography of Appendix A., as well as to the larger number of volumes which he has made use of in a less direct way.

He desires, also, to express his warmest thanks to five well-known Indian missionaries, who have kindly read the manuscript or the proof, and whose criticisms have done much to correct the individual equation. In order to secure a wider corrective from the entire field, experienced workers from different sections were asked to render this service. Thus Rev. C. A. R. Janvier was born and has labored for many years in North India; Mr. J. Campbell White has resided long in Calcutta; Rev. J. H. Wyckoff, D.D., has labored for more than two decades in South India; Rev. E. S. Hume, D.D., was born and has for nearly thirty years wrought in Western India; while Mr. G. S. Eddy, though latterly laboring in South India, has been obliged by his official duties to travel extensively throughout the Empire. Any value that the volume may possess is largely due to the pruning process through which the material has thus passed. These gentlemen, however, should not be held responsible for the literary form of the volume, nor is it probable that they would desire to subscribe to every statement which it contains. The author likewise desires to express his gratitude to the American, Presbyterian and Methodist Boards for photographs reproduced in the volume. As the joint product of a number who earnestly desire the speedy evangelization of so great an Empire, this little volume is commended to the thoughtful reading and study of all who long for the coming of the Kingdom of God in this land of vast populations and no less colossal needs.

December, 1903.

Note: Chapter IX of this edition was written in the summer of 1908.

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Scenery in North India—Naini Tal



Scene in South India—Irrigating Canal

I

THE PHYSICAL ENVIRONMENT

I. NAMES AND THEIR SIGNIFICANCE

1. *Names.*—Our word India has suffered at the hands of many transmitters.¹ Starting from the name of the river which so impressed the early immigrants from the Northwest with its size that they called it Sindhus, from the root meaning “to flow,” the name given the ocean—the modern Indus,—the initial letter became later an aspirate, and hence in Persian it was written Hindu. The Greeks dropped both sibilant and aspirate and called the river, 'Ινδός, the land along its banks 'Ινδική, and its people 'Ινδοί. The Romans knew the country as India. “The Persian term Hindustan, that is, ‘Land of the Hindus,’ is merely another form of the old name of India. . . . Others have identified India with the god Indra, whose arm directs the course of the moon in the heavens, implying that Hindustan is pre-eminently the ‘Sub-lunar World.’ It also bears many poetic names, such as Sudarçana or ‘Fair to look upon’; Bharata varcha [varsha], or the fertile land;² ‘The Lotus Flower’; Jambu dvipa [Jambu dwipa], from the *Eugenia Jambolana*, a beautiful species of myrtle, one of which plants is described in the *Mahabharata* as growing on a mountain of the Himalayas, ‘holy,

¹ Yule and Burnell, *Hobson-Jobson*, pp. 339, 330; Harper's *Dictionary of Classical Literature and Antiquities*, p. 873.

² A more correct account of this name is that given by Marshman in the first volume of his *History of India*, who says that it is derived from King Bharat, one of the earliest and most renowned of its rulers.

everlasting, heaven-kissing, laden with fruits which fall crushing to the earth when their juice falls in a broad stream.' The expressions Arya varta, Arya bhumi, Arya deça, that is, 'Land, region, or domain of the Aryas,' given to the country by the conquering race are properly applicable only to the parts occupied by the Aryas."¹

2. *Content of the Term, India.* — From the Book of Esther and Herodotus down through the Dark Ages — whose scholars divided the world into three parts, "Europe, Africa and India"—even to 1492, when the great Admiral erroneously supposed the aborigines of America to be the natives of India, there was great uncertainty as to the content of that term. The Old Testament writers apparently regarded it as indicating what Herodotus thus describes : "Eastward of India lies a tract which is entirely sand. Indeed of all the inhabitants of Asia concerning whom anything is known, the Indians dwell nearest to the east and the rising of the sun."² Ptolemy divided the country into two parts, India within the Ganges and India beyond the Ganges. Later came the distinctions of Greater and Lesser India, and there was even a threefold division which gave us the phrase, "the Indies." By an extension of the term³ it later included Arabia and Ethiopia, together with the mediæval usage already noted. In this volume the word indicates Asia's southern central peninsula, with the adjacent country of Burma, the Andaman and Nicobar Islands, together with those small islets southwest of India, and the more or less independent countries of Baluchistan, part of Afghanistan, and those northern dependencies lying between Tibet and India. Little will be said, however, about those regions lying outside India proper and Burma, since scarcely any missionary work is doing in those sections.

¹ Reclus, *Asia*, vol. iii., p. 14.

² Yule and Burnell, *Hobson-Jobson*, p. 331.

³ Reclus, *Asia*, vol. iii., p. 1.

II. GENERAL VIEW

1. Place Among the Nations.— Nearly every consideration likely to evoke and sustain interest is found in this Empire. To the man desiring to see the extension of commerce and the material development of races, it is quite as attractive as it is to the student of Christian civilization and missionary effort.

A Wonderful Antiquity.— Robed in the shadowy garments of an age antecedent to that in which our common Aryan family emigrated from the ancestral home, this great land stands forth in the earliest historic times an Oriental Minerva, having in her possession the rudiments of art and science and the cruder gifts of war and handicraft. Not only does ancient India exhibit a remarkable civilization, but that remote time was the Golden Age of her religious life. The Himalayas, whose highest peaks far over-top Pelion and Ossa, piled upon Olympus itself, are alive with deities, while in the fertile river plains below the ministers of religion give utterance to those Vedic hymns which to-day are redolent with the fragrance of the world's morning.

Later Thought and Labor.— But not alone does primitive India attract the men of our day. Through the centuries from Solomon's time to the present this land has ministered to the world through the products of its brain and its brawn. This "Desire of the Nations" has attracted slowly-moving caravans and tempest-tossed ships from the West by its far-famed treasures. Old and cultured China, with a religion that was mainly ethical and devoid of future hope, sent imperial embassies and pious pilgrims across mountain and sea to find in Gangetic plains a religion pulsating with human life and brotherhood, and boasting of a better light for the soul that peers anxiously into hopeless oons of the future. The

Arab of the Middle Ages, eager for new knowledge, slaked his thirst at Indian springs and carried back to ignorant Europe the cup of Eastern learning. When once the Cape was rounded, all the Western nations took ship for India and entered upon those centuries of intrigue, diplomatic struggles, and open wars, which culminated in the no less strenuous battles of a benevolent occupation by the world's most wise and Christian colonizing power. To-day Britain's fairest and most prized possession is India, and to its shores the fleets of every nation resort for purposes of trade, or to carry thither hosts of fascinated travelers.

Center of Christian Interest. — And India is also a center toward which the Christian Church looks with deepest interest. Christians of every name turn toward this Empire, — containing the largest number of missionaries devoted to the Christianization of any mission country,— with earnest longings and supplications, and send thither the no less necessary gifts of treasure and consecrated young life.

2. *General Features — Areas.* — Were one in mid-air to look down upon this continental mass which juts southward into the Indian Ocean, buttressed on the east by its Burman extension and on the west by the Afghan and Baluchi frontier, his eye would scan a territory measuring some 2,000 miles from north to south and about 2,500 miles in its largest dimension, — from Quetta in the northwest to the southernmost point of Burma. This area of 1,559,603 square miles equals more than six-tenths of the United States minus Alaska, and would more than cover the region east of the Rocky Mountains. If its twenty-nine degrees of latitude and thirty-four degrees of longitude were placed on corresponding parallels and meridians in America, its northern point would lie upon the northernmost border of Texas; Quetta in Baluchistan would nearly coincide with the northwestern corner of

Mexico; Burma's easternmost city of any size, Bhamo, would lie on the southern point of Florida; and Comorin, India's southernmost cape, would be in the Pacific, 2,000 miles west of Panama.

Scenery. — This extensive country, shaped like a lion's head and neck with the face toward the West, contains every variety of scenery. The French geographer, É. Reclus, thus pictures North India with his graphic pencil: "In East India the physical features of nature are in many respects presented in their grandest aspect. The plains watered by the Indus and Ganges are encircled northwards by the loftiest mountains on the globe, nor is the contrast between their glittering snowy peaks and the unbroken sea of verdure clothing their lower slopes elsewhere developed on such a vast scale. North of the main range the Tibetan plateaux present interminable solitudes, destitute of water and vegetation except in the deeper depressions, in which are gathered the mountain torrents, and where shelter is afforded to men and plants. But towards the south the land falls in successive terraces down to rich and well-watered plains abounding in animal and vegetable life. Within the highlands themselves extensive valleys are developed, like that of Kashmir, which in the popular fancy have been converted into earthly paradises inhabited by mankind during the Golden Age. These delightful uplands are in truth almost unrivaled for their healthy climate and fertile soil, their lovely landscapes reflected in limpid lakes and running waters, their amphitheaters of snowy ranges, and canopy of bright azure skies."¹ In the river valleys and especially in the Deccan, the scenery is widely different from that above described. Save in the mountainous sections, one may travel for hundreds of miles over regions as flat as a Western prairie, while barrenness and death are the dominant impressions except during the rains.

¹ *Reclus, Asia*, vol. iii., p. 2.

III. INDIA'S FOUR GREAT REGIONS

1. *General Characterization.*—The late Sir William Hunter thus characterizes the first three of these regions: "The first, or the Himalayan, lies for the most part beyond the British frontier, but a knowledge of it supplies the key to the climatic and social conditions of India. The second region, or the river plains in the North, formed the theater of the ancient race movements which shaped the civilization and political destinies of the whole Indian peninsula. The third region, or the triangular table-land in the South, has a character quite distinct from either of the other two divisions, and a population which is now working out a separate development of its own. Broadly speaking, the Himalayas are peopled by Turanian tribes, although to a large extent ruled by Aryan immigrants. The great river plains of Bengal are still the possession of the Indo-Aryan race. The triangular table-land has formed an arena for a long struggle between the Aryan civilization from the North, and what is known as the Dravidian stock in the South."¹

2. *The Deccan—Boundaries.*—The Western traveler on approaching India usually first sees the triangular table-land known as the Deccan, "The South," which is the home of about two-fifths of India's inhabitants. It is hemmed in on every side by mountains, the Vindhyas on the north having as their eastern and western redoubts two of the sacred peaks of the Jains, the western one, Mt. Abu, rising like an island out of the Rajputana plain and abounding in temples of exquisite workmanship. These vast masses of forests, ridges, and peaks were for centuries a formidable barrier between dwellers in the North and South, and this has always proved a main difficulty in welding the two sections into a single whole. The East-

¹ Hunter, *Indian Empire*, p. 74.

ern and Western Ghats complete the triangle. Those facing the Bay of Bengal average only about half the height of the Western Ghats, and in many places they recede in detached spurs far back from the Indian Ocean. The Western Ghats on the contrary are true to their name, — “landing stairs,” — as they closely skirt the coast from which they rise abruptly, often in magnificent precipices and headlands. “The physical geography and the political destiny of the two sides of the Indian peninsula have been determined by the characteristics of the mountain ranges on either coast. On the east, the Madras country is comparatively open, and was always accessible to the spread of civilization. On the east, therefore, the ancient dynasties of Southern India fixed their capitals. Along the west, only a narrow strip of lowland intervenes between the barrier range and the Bombay seaboard. This western tract long remained apart from the civilization of the eastern coast. To our own day, one of its ruling races, the Nairs, retains land tenures and social customs, such as polyandry, which mark a much ruder stage of human advancement than Hinduism, and which in other parts of India only linger among isolated hill tribes.”¹

The Deccan Interior. — The interior of the Deccan plateau is checkered with mountains and hills. Here the rich black soil has in many sections induced inhabitants to drive back the jungle into the hilly recesses, and were it not for the liability to drought, which is only partially provided against by the irrigation system, Southern India would be far more densely populated than it now is. The wooded stretches lend picturesqueness to the better watered portions of the table-land, as witness the description of the Mysore forest quoted by Bishop Hurst : “Trees of the largest size stand thickly together over miles, their trunks entwined with creepers of huge dimensions, their massive arms decked with a thousand bright-blossoming orchids.

¹ Hunter, *Indian Empire*, p. 70.

Birds of rare plumage flit from bough to bough; from the thick woods, which abruptly terminate on verdant swards, bison issue forth in the early morn and afternoon to browse on the rich herbage, while large herds of elk pass rapidly across the hill-sides; packs of wild dogs cross the path, hunting in company, and the tiger is not far off, for the warning boom of the great langur monkey is heard from the lofty trees. The view from the head of the descent to the Falls of Gersoppa is one of the finest pieces of scenery in the world.”¹

3. *River Plains.* — The Indo-Gangetic Plain, some 1,500 miles in length from east to west, is the seat of India's densest populations. It lies north of the Deccan, between it and the Himalayan region. Except in the central-western section streams are as characteristic of the plain region as their absence is of the most of the Deccan. The Indian peasant is enamored of their beneficent presence and exhibits his appreciation by such names as “Streak of Gold,” “Glancing Waters,” “Sinless One,” “Forest Hope,” and “Lord of Strength.” So fertile and well-watered are the plains that two or three harvests are gathered each year in the more favored sections.

Scenery. — The scenery in the Gangetic region of India can be imagined from this unduly colored quotation : “Along the upper and middle courses of the Bengal rivers, the country rises gently from their banks in fertile undulations, dotted with mud villages and adorned with noble trees. Mango groves scent the air with their blossom in spring, and yield their abundant fruit in summer. The spreading banyan, with its colonnades of hanging roots; the stately pipal, with its green masses of foliage; the wild cotton tree, glowing while still leafless with heavy crimson flowers; the tall, daintily-shaped, feathery-leaved tamarind, and the quick-growing babul rear their heads above the crop fields. As the rivers approach the coast,

¹ Hurst, *Indika*, p. 303.

the palm trees take possession of the scene. The ordinary landscape in the delta is a flat stretch of rice-fields, fringed around with an evergreen border of bamboos, cocoanuts, date trees, areca, and other coronetted palms. This densely-peopled tract seems at first sight bare of villages, for each hamlet is hidden away amid its own grove of plantains and wealth-giving trees."¹ The above description is antipodal, of course, to what might be said of the arid regions of the West, especially the Desert of Thar where, however, scarcely any missionary work is done.

Resulting Advantages.—The result of such a physical endowment upon the Indo-Gangetic Plain has been most striking. "The northern basin, generally level and fertilized by numerous navigable waters, naturally became the center of culture for all the surrounding nations. These productive plains were soon occupied by numerous agricultural settlements; here were founded many flourishing trade marts; here the industries were very rapidly developed; here civilization achieved some of its greatest triumphs. But here also successive invasions led to the most violent conflicts, and brought about a constant intermingling of races. Forming a vast basin, surrounded on all sides by more elevated lands, the Indo-Gangetic plain, like that of Northern Italy, was necessarily exposed from the first to the inroads of all the neighboring peoples. On the west the Afghans, and even invaders from beyond the Hindu Kush, found broad openings in the encircling ranges leading down to those rich plains and magnificent cities, which ever over-flowed with treasures during each short interval of peace. On the north the warlike highland populations were separated only by a narrow marshy zone from the cultivators of the plains. On the east, also, the wild tribes of the hills, through which the Brahmaputra escapes seawards, beheld an inviting and easily accessible

¹ Hunter, *Indian Empire*, pp. 65, 66.

field of plunder spread out before them. For ages the inroads were incessantly renewed, now from one point, now from another, while these hostile incursions at times developed into vast migrations of whole races.

Plain vs. Deccan Population.—“Thus it was that throughout the historic period the populations of the Indus and Gangetic plains were, till recently, subject to constant fluctuations. Hence the primeval races and languages are now no longer found in these regions that have been so frequently wasted by fire and sword; whereas the densely wooded uplands and valleys of Southern India have preserved pure from foreign contact many communities which still retain the same physique, speech, and habits of two thousand or three thousand years ago. But as the hives became too crowded, these communities necessarily swarmed abroad, and their migrations, whether warlike or peaceful, were naturally attracted to the fair cities of the plains, whose glittering domes were visible.”

4. *Himalayan Region.*—The region lying to the north of the Indo-Gangetic Plain is mountainous. Like a vast scimitar with its cutting edge turned southward, the Himalayas, the loftiest chain in the world, impend over India. It is really a double range, the southern chain rising rapidly to a height of nearly six miles above the sea and culminating in Mt. Everest, the highest peak yet measured. Its northern slope descends to an elevation of some 13,000 feet and then rises again in a second line of peaks. These mountain masses present one of the most sublime panoramas in the world. “Above the enormous base of the green or rocky Alps rise other heights, which are always white, except when gilded by the sun or darkened by the falling shadows, and towering above these masses of snow-clad pyramids appear the inaccessible topmost summits, whence, should they ever be ascended, a prospect will be commanded of the Tibetan plateaux, of the

¹ Reclus, *Asia*, vol. iii., p. 24.

plains of India; of the valleys watered by the Tsanbo [Tsan-pu], Ganges and Jamna [Jumna].”¹

Value to India. — The part which this region has played in India’s history is two-fold. For ages the Himalayas have proven an insurmountable wall of defence from northern enemies. They have also acted as a colossal condenser to turn back to the plains the fertilizing moisture hurled against their rugged sides by moisture-bearing monsoons. The southern slopes of the Himalayas receive the highest measured rainfalls in the world, while the inner ranges on the north store up snow, thus providing a water supply for the rainless season.

5. *Burma — Lower.* — Burma constitutes the easternmost and largest province of the Indian Empire. Its southern section is the most populous. In *Arakan* the mountains, “clothed to their summits with the rich forest vegetation, rise in a succession of parallel ridges from the plains to a height of from 5,000 to 6,000 feet. The plains themselves are of small extent, being mostly either limited by the offshoots of the lower coast ranges, or else hemmed in by wooded tracts, which on the coast consist exclusively of mango trees. The lowlands are indented by countless streams from the hills, while the spring-tides flood extensive low-lying districts, forming a labyrinth of channels and back waters. These water courses take the place of highways, serving as a means of rapid intercourse between the towns and villages.”² In *Pegu* further south, the land is low, sandy or muddy, and during the rainy season is exposed to destructive floods. It is, however, well adapted to the cultivation of rice, which is here produced in great abundance. *Tenasserim*, Burma’s southermost tongue of land, is fringed along its entire length by a vast number of islands, which are hilly and often densely wooded with valuable trees.

¹ Reclus, *Asia*, vol. iii., p. 28.

² Stanford’s Compendium of Geography, *Asia*, vol. ii., pp. 232, 233.

Upper Burma.—This was annexed to the Indian Empire as recently as 1886. It is in the main an upland territory covered for the most part with forests of useful and ornamental trees, the best of which is the teak. Some of these have a girth of twenty-five feet and rise 120 feet. “Orchids, ferns, and mosses of great beauty are found in abundance. Ground flowers are comparatively few; but a Burma forest, and particularly in the month of March, is quite bright with the many colors and sweet with the varying scents of thousands of flowering trees, flowering creepers, flowering shrubs and orchids.” Cleared portions of the upland and hill regions are connected by tracks where the jungle has been cut away. These so-called roads are pulverized into dust by the slab wheels of bullock carts in the dry season, or are churned into a quagmire by animals after the rain has come. The tea plant, wheat, maize, and cotton thrive here as rice does on the plains.

IV. INDIA'S NATURAL RESOURCES

1. *Agricultural and Horticultural Wealth.*—The agricultural resources of the Empire are by far the most important source of wealth. Those crops which in 1899-1900—a year of famine, it should be remembered—occupied the largest acreage were as follows, expressed in the nearest million of acres planted: Rice, seventy-three; wheat, sixteen; other food grains, seventy-six; oil seeds, ten; cotton, eight; sugar cane, three; indigo, one. Tea culture is a comparatively new occupation; but, like tobacco, it proves very profitable to those capitalists engaged in it. Though the introduction from Peru of the quinine-yielding cinchona as yet renders small financial returns, it is a boon to myriads of fever-smitten natives. Ordinary Occidental vegetables are widely grown, and many tropical fruits add to the delights of the foreigner's table.

2. *Forests.*—The forests of India are under the care of the Government and are being conserved and extended. The aristocracy of the Indian forests, with the teak as king, includes the sal, the deodar, and the oak and chestnut of temperate climes. The more precious sandalwood is limited to portions of the Deccan. The great enemy of timber is nomadic cultivation. A tribe burns down a patch of forest, and with little or no culture the soil is planted with the seeds. Heat and rains and a thick bed of ashes cause it to yield large crops with the minimum of labor. In two or three years the people move on to a new spot, leaving the denuded forests to quick jungle growths. Where the mountain slopes are thus cleared the rains sweep away the soil, leaving the mountain side nearly barren.

3. *Minerals, Metals, Gems.*—The mineral resources of India are far less valuable than its agricultural wealth. Though the Malabar Coast is by many identified with King Solomon's Ophir, the precious metals are present in very limited quantities. Iron and copper are fairly abundant and a very ashy coal is mined in sufficient quantities to supply the railways. Despite Golconda's fame in literature, diamonds are found in the central regions in very small quantities, though in the sixteenth century Golcondan lapidaries were famed because of their skill in cutting and polishing diamonds. The jade and ruby mines of Burma are a more considerable source of wealth. On the Madura Coast, and in the Gulf of Cambay, there are pearl fisheries of inferior importance.

4. *Fauna.*—The fauna of India is an asset of mingled value and loss. The domestic animals of the Occident are all here, though sometimes in different varieties. Oxen and buffaloes do most of the heavy work of agriculture. Milk and butter are largely used. Elephants, with the exception of those in Burma, are rarely employed, save for military and hunting purposes. Where fish are abundant,

they constitute a large part of the dietary of the poorer classes.

Animal Pests.—Lions, tigers,—including the dreaded man-eaters, specimens of which have been known to devour eighty persons annually,—leopards, wolves, bears, the rhinoceros, and bison, and venomous snakes, are the delight of the hunter, or the bane of the multitude. India is a paradise of insects, which are omnipresent and extremely active, owing to the tropical heat and abundant rains in certain sections. Some of them are great pests, especially the innumerable mosquitoes and ants of most destructive habits, while others are very showy, having large wings of surpassing brilliancy.

5. *Rivers a Resource.*—The Indus and its feeder, the Sutlej, the Ganges, the Brahmaputra, and the Irawadi are a natural resource of another sort. Flowing from perennial springs through broad valleys, they have for ages been the great carriers and travel routes of the North. To-day railways have taken away most of the passenger traffic, but, except on the Irawadi, they are still important agents in transportation. Another invaluable function which they will always perform is that of furnishing the water for ever extending irrigation schemes. In the case of one of them, the holy “Mother Ganga,” a resource far more valuable than guano beds is found in the vast amount of fertilizing mud which by its overflows is carried far and wide over large sections of Bengal. Some 355,000,000 tons of silt are thus brought down annually,—an amount five times as large as that deposited by the Mississippi,—and thus each year its delta is being extended southward, as well as increased in elevation above the sea. The work thus done during the rainy season by the Ganges “may be realized if we suppose that a daily succession of fleets, each of 2,000 great ships, sailed down the river during the four months, and that each ship of the daily 2,000 vessels deposited a freight of 1,400 tons of mud every morning

into the estuary."¹ Deccan rivers are of little importance for transportation and fertilizing purposes. Even the Narbada and Godavari are not extensively navigable, owing to their obstruction by rapids.

V. CLIMATIC FEATURES

1. *Temperature.*—The temperature of India varies greatly, mainly because of the wide diversity in altitude, and in distance from the sea. "Along the coasts it is high but equable throughout the year, and the air is charged with moisture. Inland, the plateaux show a wider annual range, and are dry and hot during one part of the year, dry and cold during another, with a comparatively short interval of warm wet weather. Except along the coasts, therefore, the mean annual temperature is a meteorological figure of little significance in the life of the people, and the extreme range between the mean of the warmest and of the coldest month is a factor of importance. This range, in upper Sindh is as great as 30° F. in the year; in the Panjab, 27°, and in the Dekkan, 25°; whilst in Calcutta it is but 16°, falling along the west coast to 12°."²

2. *Rainfall.*—In most of India rain depends upon the monsoons, especially that of the summer blowing from the southwest. The annual precipitation varies between the two extremes of a "record" fall of 1861 in Assam amounting to sixty-seven feet, one inch, and four and one-third inches at one of the Sind stations. In general rain is most abundant on the seaward slopes of the Western Ghats and in Burma and in Assam. Northwestern India is the driest portion, and one-third of the Deccan is also very inadequately supplied with moisture.

Bursting of the Monsoon.—So important are these winds to the life of the people that the bursting of the

¹ Hunter, *Indian Empire*, p. 60.

² Mill, *International Geography*, p. 474.

monsoon has been the theme of a multitude of native poets from the Vedic Rishis to modern poetasters. A European *savant's* account of the coming of the rains is not less poetical than it is accurate. "The spectacle presented at its first approach may be easily contemplated from Math-eran, near Bombay, from Mahabaleshwar, or any of the other headlands of the Western Ghats, which command at once a view of the sea, the coast, and the mountain gorges. The first storm-clouds, forerunners of the tempest, usually gather between the sixth and eighteenth of June, according to the year. On one side of the horizon the coppery vapors are piled up like towers, or, according to the local expression, are massed together 'like elephants in battle'; and as they move slowly towards the land, one-half of the firmament becomes densely overcast, while not a speck sullies the deep azure in the opposite direction. On the one hand, mountains and valleys are wrapped in darkness; on the other, the outline of the seaboard stands out with intense sharpness, the surface of sea and rivers assumes the metallic hue of steel, the whole land, with its scattered towns, glitters with a weird glare. As the clouds strike the crags of the Western Ghats, the thunder begins to rumble, the whirlwind bursts over the land, the lightnings flash incessantly, the peals grow more frequent and prolonged, the rain is discharged in tremendous downpours. Then the black clouds are suddenly rent asunder, the light of day gradually returns, all nature is again bathed in the rays of the setting sun, and of all the banked up masses nothing remains except some fleecy vapor ascending the valleys or drifting over the tree-tops. Such is usually the first outburst of the monsoon, after which follow the regular rains. But the watery mists will at times present themselves unescorted by the majesty of thunder and lightning, and then a midnight darkness unexpectedly over-spreads the horizon, and the whole land is deluged by torrential rains. At times also the dense masses drift slowly

along the mantling headlands for hours together, like fleets of war-ships sailing by a line of strongholds, each cloud in its turn discharging its electric shocks as it doubles the capes. The heavens seem then to be at war with the frowning cliffs of the seaboard."¹

3. *Seasons.*—The distinctions between the cool, hot, and rainy seasons are well marked and are practically omnipresent. The cool months extend from November to the middle of February. The rainy season falls in mid-summer, ending ordinarily in September. These rains are preceded by dry, hot weather and are accompanied and followed by a trying, moist heat. Winter is the pleasantest portion of the year; spring includes the hot and healthy months; summer weather depends on the duration of the rains; and the fall is close and unhealthy, usually because of malaria.

The Six Seasons.—The six seasons or "youths" of the old Aryan myths are still popularly spoken of in the river plains. According to these myths, "the *vasanta*, or spring, is the season of love and pleasure, as sung by the poets. The air is now serene, the sky limpid, while the southern zephyr murmurs softly in the foliage, wafting to the rural hamlet the intoxicating fragrance of the mango blossom. Field operations are now over, and the time has come for marriage and feasts in honor of the gods. But this is presently followed by the *grishma*, or 'season of sweats,' with its dust-clouds rising above the roads and fields, its frequent fires amidst the dense jungle and crackling bamboos. These are the burning months of May and June, when the air is ominously still. But the fierce tornado is already preparing, the clouds are banking up, the thunderstorm bursts forth, heralding the monsoon, which begins with the *varsha*, or 'rainy season.' Now the fields are watered by swollen streams, nature is renewed, the seed sprouts in the tilled land. These two months of July and August are

¹ Reclus, *Asia*, vol. iii., pp. 50-52.

followed by the *sharad*, or autumn season of September and October, which ripens the fruits with its heats, still humid from the recent rains. Then comes the *himanta*, or winter, answering to the two last months of the European year, when the mornings and evenings are chill, but the days bright, allowing the husbandman to reap and harvest his crops. Lastly, the *sasi*, or *sisira*, — that is the period of fogs and night dews — ends with the month of February, after which the cycle of the seasons begins again.”¹

4. *Climatic Scourges — Cyclones.* — Climatic aberrations grievously affect the Indian Empire as witness the awful ravages due to natural causes which often decimate exposed sections. Cyclones of a severity scarcely equaled in the West Indies or Mascarene Islands occur somewhat frequently. Their coming is unexpected, and in a few hours appalling ruin marks the place where prosperity reigned. The most destructive cyclones are experienced around the head of the Bay of Bengal. The worst of these terrific visitations in history was the Baker-ganj cyclone of 1876, which drove huge waves over large islands and in a few hours engulfed 150,000 acres of land, sweeping into eternity more than 2,000,000 souls. Cholera followed in its wake caused by the putrefaction of unburied corpses, thus still further decimating the district.

Drought. — Even more destructive to human life are the droughts which occasionally visit the dryer parts of India, especially in Sind, the Punjab portions of the Gangetic Plain, and large sections of the Deccan, and other parts of the Empire where the mean annual rainfall is from forty to sixty inches. This lack of rain is increasingly provided against by the extension of the government system of rivers and *irrigating canals*. The extent of this system may be judged from a single example, that of the Sirhind Canal in the Punjab, the main arteries of which are 542 miles in length, the tributaries aggregating 4,462 miles.

¹ Reclus, *Asia*, vol. iii., pp. 49, 50.

Famines.—As a natural concomitant of extreme drought, though the product of other factors as well, deadly famines occur at intervals of a few years. That of 1878, which lasted twelve months in the Northwestern Provinces and twenty-two months in Madras, directly affected a population of more than 58,000,000, with a consequent reduction through deaths and a diminished birth rate of about 7,000,000. The awful famine of 1900, so fresh in our memories, severely affected 52,000,000 people and resulted directly and indirectly in the death of toward a million persons, a large majority of whom were children.

Famine Accompaniments.—Cholera is often an accompaniment of famines, as are fevers of various sorts, so that the by-products are calamities of considerable moment. The bubonic plague which, during the years 1896 to 1900, caused the death of nearly 360,000 persons in India is produced, according to the Bombay Plague Research Committee, by causes leading to a lower state of vitality, of which insufficient food is probably the most important. One can readily understand, therefore, how anxious the people are about the coming of abundant rains.

II

SOME HISTORICAL FACTORS

Character of Indian History. — History cannot be predicated of ancient India in the same sense that it is of those contemporary river-valley nations of the Nile, the Euphrates, and the Huang Ho; yet the early civilization of the Indus and its tributaries is no less certain a fact, and it is even more interesting, especially to the student of religion. Professor Cowell thus characterizes India's history: "The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the term *itihas*. But how immeasurably different the Sanskrit *itihasa*, and the Greek *ἱστορία*! The one implies personal research and inquiry — its best comment indeed is Herodotus' own life of travel from land to land; the other is a curious compound of three words, *iti*, *ha*, *asa*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' . . . The idlest legend has passed current as readily as the most authentic fact, — nay, more readily, because it is more likely to charm the imagination; and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience. Hence the whole history of ancient India is a blank. We know nothing of the actual events which transpired — the revolutions which changed the aspect of society, such as the growth of the caste system, the rise of Buddhism, the first great protest against caste, its temporary triumph, or its final overthrow — unless it be in a few fragments and allusions

which dropped unconsciously from the Brahmanical writers, and which modern scholarship has toilsomely pieced together, like broken sentences in a palimpsest. In the same way India has properly no literary history; her greatest authors are only names."¹ Notwithstanding the uncertainty thus clearly stated, there is pretty general agreement as to the order of certain outstanding events, though the dates in the present chapter are only given as approximate and in order to indicate prevalent opinion. In this respect Indian history is like geological strata, the order of which is pretty evident, though the chronology is not determinable.

I. THE ABORIGINAL BACKGROUND

1. Earliest Inhabitants.—In the dimmest dawn of Indian history, no one knows how long ago, though Max-Müller suggests 4,000 years or more, we find existing in the northwestern part of the peninsula a primitive race. "Who the first inhabitants of India were we know not. In primeval days, wild, savage people inhabited the land, wandering to and fro along the riversides in search of food. The only records they have left of their existence are the chipped flint or quartzite arrow-heads, scrapers, and axes, dug up to-day in the alluvial deposits of the great river valleys. By degrees these aboriginal inhabitants became more civilized. They learned to smooth and polish their rude stone implements, perforating them with holes so as to attach them to handles. As time went on they made gold and silver ornaments and manufactured earthen pots, which are still discovered in the strange tombs, constructed of upright stone slabs, wherein they buried their dead.

2. Their Modern Representatives.—"From their homes in the river valleys, lowlands, and open country,

¹ Cowell, *Inaugural Lecture*, pp. 10, 11.

these primeval people of India were gradually driven by other invading races to the lofty mountain ranges, where, amid the dense forests, their descendants still live undisturbed, retaining all their primitive simplicity, superstitions, beliefs, and habits. During the taking of the Census of 1872 it was ascertained that one-twelfth of the population of India, nearly twenty millions of human beings, consisted of these living fossils of primeval times. [Later censuses do not clearly distinguish aboriginal elements.] There they remain, a strange study to the historian and anthropologist; worshipers of spirits, ghosts and demons; worshipers of snakes, trees, mountains, streams, and aught that inspires wonder, fear, or terror; but little affected by the efforts of their British rulers to inculcate the most primary elements of civilization, except in so far as their grosser habits of human sacrifice, infanticide, and intertribal war and bloodshed have been sternly suppressed."¹

3. *Conjectural Origin.*—Conjecture has busied itself with these extremely interesting people. They, or at least the Dravidians, are supposed by some to be the surviving remnant of a great race originally inhabiting a wide continent, now submerged, which stretched from Africa and Madagascar to Melanesia in the South Pacific. Indeed, "Bishop Caldwell points out that aboriginal tribes in Southern and Western Australia use almost the same words for I, thou, he, we, you, etc., as the Dravidian fishermen on the Madras coast, and resemble in other ways the Madras hill tribes, as in the use of their national weapon, the boomerang."² Others regard the Dravidians as having come from beyond the Himalayas. Dim memories of the lofty mountain home prevail among other tribes, like those expressed in the name of the Santal race-god, "the Great Mountain," and in the Gond traditions which assert that they were created at the foot of a Himalayan peak. A

¹ Frazer, *British India*, pp. 49, 50.

² Hunter, *Indian Empire*, p. 105.

touching illustration of the strength of this tradition survived until recently in their custom of burying the dead with the feet turned Himalaya-ward, so as to be ready to return at last to their lofty mountain home.

The languages suggest foreign origins of the non-Aryan races. These enduring witnesses of antiquity would seem to indicate three great sources of emigration. Thus the *Tibeto-Burman* races, which now cling closely to the Himalayas, especially their northeastern offshoots, may have entered India from their early Mongolian home by way of the northeastern passes. The *Kolarian stock*, now chiefly dwelling in the North and along the northeastern edge of the Deccan table-land, probably entered India by the same gateway as opened to the *Tibeto-Burmans*. The third and predominant stock, the *Dravidians*, who now occupy the southern part of the Deccan, probably entered India by the northwestern passes, if affinities with Finnish, Baluchi, and Ugrian languages are not misleading.

4. *Aboriginal Religion*.— Though the early Aryan traditions and literature speak contemptuously of the aborigines and regard them as abject heathen, using the epithets, "lawless," "disturbers of sacrifice," "without gods and without rights," they were nevertheless possessed of some religious instincts. "The Kols worshipped the local spirits that dwelt in the trees of the forest, and ghosts. The Dravidians worshipped the productive earth herself, under the symbol of the snake, and the linga, or rude stone emblem of male reproduction. They did not, however, entirely neglect the local spirits of the forest whom the Kols revered. The tree, with the deity who dwelt in it, was united with their adoration of the snake. The Dravidians were the famous tree and serpent worshipers of Ancient India."¹ These lower forms of worship, persisting from antiquity to the present among the non-Aryans, have doubtless had much to do with the degradation of the

¹ Hunter, *Indian Empire*, pp. 107, 108.

early and purer forms of Vedic religion. They certainly constitute a considerable portion of the popular Hinduism of to-day.

II. THE VEDIC AGE, 2000-1400 B. C.

1. *The Date of First Invasion.*—At the dawn of more authentic Indian history, only a few years before the accepted date of the crossing of the Euphrates by Abram, the "immigrant," we see a host of Aryan nomads descending by the northwestern passes of India and crossing the sea-like river Indus, whence they were destined to spread over the fertile northern plains and become *par excellence*, the Hindus, India's predominating race.

2. *Original Aryan Home.*—Whence they came cannot be definitely stated. Max-Müller would have us believe that the Aryan hearthstone was somewhere in Asia; Dr. Schrader strongly argues for European Russia, and so does Huxley in a modified form; while Herr Penka believes that it was somewhere in Scandinavia. Be the exact locality of the ancestral home where it may, it is interesting to know that this same momentous migration carried our remote ancestors ultimately into Germany and Britain; while their brethren, the Greeks and Romans, sought in Southern Europe the seat of future empires, and their no less Aryan—"noble"—brothers journeyed to the land of endless summer, lying south of the Himalayas.

Family Heirlooms.—Reminiscences of the common Aryan family life survive in our every-day words father, mother, brother, sister; while daughter reminds the scattered branches of the great family of the time when she was the "milkmaid" of the Aryan household. Names of domestic animals, the terminology of animal life and of the household economy, and a host of other words are also echoes of our brotherhood that reverberate from the Ganges westward to the Golden Gate. Max-Müller calls

attention to the fact "that most of the terms connected with the chase and warfare differ in each of the Aryan dialects, while words connected with the more peaceful occupations belong generally to the common heirloom of the Aryan language. . . . It will show that all the Aryan nations had led a long life of peace before they separated, and that their language acquired individuality and nationality as each colony started in search of new homes."¹

3. *The Aryan Invasion.*—The Aryans from their entrance into India appeared in the character of warriors endeavoring to wrest the Punjab from the original inhabitants. Romesh C. Dutt, a distinguished writer from whom we shall often quote, writes of this struggle: "The story of the extermination of barbarians by civilized races is much the same in ancient and in modern times; and the banks of the Indus and its tributaries were cleared of their aborigines 1,800 years before Christ, much in the same way in which the banks of the great Mississippi have been cleared 1,800 years after Christ of the many brave and warlike Indian tribes, who lived and ruled and hunted in the primeval woods of America."² Passages in the *Rig Veda* graphically picture the running fight carried on between the colonists and the aborigines, the deadly ambush, the awful Aryan reprisals, and the terror inspired in the dark aborigines by the unfamiliar and terrible war-horse. They also testify to internecine struggles, which more than once rent Aryan society in twain. In all these conflicts the immigrants do not fight alone; the gods, notably Indra and Varuna, are their powerful allies, and religion furnishes the inspiration of carnage.

Relics of Ancient Hostility.—One effect of this constant conflict with the aboriginal tribes was a sharp differentiation between them and the Aryan conquerors which still exists, to some extent, between the Hindus and

¹ Chambers's *Encyclopaedia*, article Aryan Race and Languages.

² Dutt, *Ancient India*, p. 12.

the non-Aryan races. The two words by which the aborigines were known define their subsequent relations with the Aryans. They were Dasyus, signifying "enemies," and Dasas, or "slaves," the latter appearing very commonly to-day in the family names in the lowest classes in Bengal. The new comers prided themselves on their fair complexion as contrasted with the native "blackskins."

4. *Daily Life—Employments.*—The ordinary life of the Aryan was prevailingly that of agriculturists. Thus the oldest Georgic of the Aryan world begins: "1. We will till this field with the Lord of the Field; may he nourish our horses; may he bless us thereby. 2. O Lord of the Field! bestow on us sweet and pure and butter-like and delicious and copious rain, even as cows give us milk. May the Lords of Water bless us."¹ As in Homeric times, the chief who tilled large fields and owned abundant herds became warrior when necessity arose, returning again to his home when the enemy was overcome. Society was not yet divided into well-defined ranks, and caste was unknown. Weaving, metal working, carpentry, and architecture were also cultivated.

The Family and Woman.—The family was patriarchal with the father at its head, sons and grandsons living under the same roof. The bondage of the Hindu woman of to-day was unknown. She was not secluded nor debarred from her rightful place in society. "A girl generally selected her own husband, but her parents' wishes were for the most part respected. We have frequent allusions to careful and industrious wives who superintend the arrangements of the house, and, like the dawn, roused every one in the morning and sent him to his work. Girls who remained unmarried obtained a share in the paternal property. Widows could re-marry after the death of their husbands.

Marriage.—"The ceremony of marriage was an appro-

¹ *Rig Veda*, iv., 57.

priate one, and the promises which the bride and bride-groom made were suitable to the occasion. The bride was a new-comer into her husband's family, and she was received with appropriate injunctions. The male servants, the female servants, and the very cattle were of the family, and the bride was asked to be kind and considerate and good to them all. Free from anger and with a cheerful mind, she must not only minister to her husband's happiness, but be devoted to the gods worshiped in the family and be kind to all its dependents. She must extend her gentle influence over her husband's father and mother, she must keep under due control his brothers and sisters, and be the queen of the household. And thus she must remain, united to her husband until old age, the virtual mistress of a large and patriarchal family, and respected and honored as Hindu women were honored in ancient times. . . . Sons inherited the property of their father, and in the absence of sons, the daughter's son might be adopted."¹

5. *Death.*—Death was probably followed in the earliest times by burial, though cremation soon came into vogue. As we shall see, the bright gods had been most worshiped in life. Hence death was not without its visions of hope, as witness these verses from an Aryan funeral chant: "O thou deceased; proceed to the same place where our forefathers have gone, by the same path which they followed. The two kings Yama and Varuna are pleased with the offerings; go and meet them.

"Proceed to that happy heaven and mix with our forefathers. Meet Yama, and reap the fruits of thy virtuous deeds. Leave sin behind; enter thy home.

"O ye shades! leave this place, go away, move away. For the forefathers have prepared a place for the deceased. That place is beautiful with day, with sparkling waters and light. Yama assigns this place for the dead."² So far

¹ Dutt, *Ancient India*, pp. 23, 24.

² *Rig Veda*, x. 14, 7-9.

as the *Rig Veda* is concerned, there is no mention of a hell and future tortures to occasion somberness in life.

6. *Vedic Religion*.—The key to Indian history is like that which unlocks Jewish historical records; it is the key of religion. As a leading watchword among certain recent religious reformers of India is “Back to the Vedas!” the early religion should receive special attention, particularly the hymns found in the *Rig Veda*.

Classifications of Deities.—While “the hymns of the *Rig Veda* may be divided into three classes, those in which are especially lauded the older divinities, those in which appear as most prominent the sacrificial gods, and those in which a long-weakened polytheism is giving place to the light of a clearer pantheism,”¹ it is simpler to class the deities as to their supposed abode or sphere of action. Thus “the Hindus themselves divided their gods into highest, middle and lowest, and those of the upper sky, the atmosphere, and the earth.”²

(a) *Sky Deities—Sun God*.—Among the highest deities the Sun God was very prominent. He is pre-eminently the Deva—“shining” one, or Surya, “Sun.” “But he is also an active force, the power that wakens, rouses, enlivens, and as such it is he that gives all good things to mortals and to gods. As the god that gives life he, with others, is the author of birth, and is prayed to for children. From above he looks down upon earth, and as with his one or many steeds he drives over the firmament he observes all that is passing below. He has these—the physical side and the spiritual side—under two names, the glowing one, Surya, and the enlivener, Savitar; but he is also the good god who bestows benefits, and as such he was known, probably locally, by the name of Bhaga. Again, as a herdman’s god, probably at first also a local deity, he is Pushan—the meaning is almost the

¹ Hopkins, *The Religions of India*, p. 37.

² *Ibid.*, p. 39.

same with that of Savitar. As the 'mighty one' he is Vishnu, who measures heaven in three strides."¹

Heaven and Earth.—While the Western Aryan made Zeus his chief god, his brother in the Punjab did not give his counterpart Dyaus, the "shining sky," so important a place, though he is regarded as father of gods, particularly of Dawn and Indra. To heaven and earth, which are linked together in the hymns, are ascribed secondary functions, such as bringing the gods to sacrifice, bestowing upon mortals children, wealth, food, and the strength of heroes. The two gods are mostly addressed with sacrificial intent.

Varuna.—Varuna, Greek *Oὐρανός*, is more powerful and was highly honored. Though he appears in a variety of relations to men, especially as a water-god, in the most exalted representations of him "his realm is all above us; the sun and stars are his eyes. He sits above upon his golden throne and sees all that passes below, even the thoughts of men. He is, above all, the moral controller of the universe."² Here is a Vedic quotation which depicts this "sky-god of righteousness" as viewed by sinning men:

Prayer for Forgiveness.—“3. O Varuna! with an anxious heart I ask thee about my sins. I have gone to learned men to make the inquiry; the sages have all said to me, ‘Varuna is displeased with thee.’ . . . 4. O Varuna! for what deed of mine dost thou wish to destroy thy friend, thy worshiper? O thou of irresistible power, declare it to me, so that I may quickly bend in adoration and come to thee. 5. O Varuna! deliver us from the sins of our fathers. Deliver us from the sins committed in our person. O royal Varuna! deliver Vasishtha like a calf from its tether, like a thief who has feasted on a stolen animal. 6. O Varuna! all this sin is not wilfully com-

¹ Hopkins, *The Religions of India*, p. 41.

² *Ibid.*, p. 62.

mitted by us. Error or wine, anger or dice, or even thoughtlessness has begotten sin. Even an elder brother leads his younger astray. Sin is begotten even in our dreams. 7. Freed from sins, I will serve as a slave the god Varuna, who fulfills our wishes and supports us. We are ignorant; may the Arya god bestow on us knowledge. May the wise deity accept our prayer and bestow on us wealth."¹

Other Sky Deities. — Other deities of the sky are boundless Aditi, the mother of Varuna and of the luminous gods, as well as of kings; the two phenomenal deities, Dawn and Night, to whom some of the most poetic of the hymns are addressed; and the Asvins, the "Twin Horsemen," who were variously interpreted as being Heaven and Earth, Day and Night, Sun and Moon, Two Earthly Kings, or, according to the current explanation, Dawn and Gloaming.

(b) *Gods of Mid-air—Wind.* — The atmosphere lying between earth and the upper sky was alive with deities which were most needful for the common life, and hence they were assiduously worshiped. The winds, named Vata or Vayu, constitute the invisible interpretation of divinity. They bring long life to the worshiper, but even more than this is true of Vata:

"The friend is he of waters;
First-born and holy,—where was he created,
And whence arose he? Spirit of gods is Vata,
Source of creation, goeth where he listeth;
Whose sound is heard, but not his form."²

Indra and Rains. — But as the rain long delayed in its coming to the thirsty Punjab is to-day an object of intense desire to its inhabitants, so in Vedic times Indra, pre-eminently the rain bringer, though identified with

¹ *Rig Veda*, vii., 86.

² Hopkins, *The Religions of India*, p. 89.

other powers, is the oft-invoked deity of the Aryan. He and his allied Maruts, or "Gleaming Ones," led on by their father Rudra, the ruddy thunder, is struggling for mastery with the enemy of men, Vritra, who tries in vain to restrain the fertilizing showers. The conflict ends when Parjanya finally scatters upon the earth the rain-drops, so arduously won. When it is remembered that this powerful and beneficent friend of the husbandman is also a helper of the warrior, these two stanzas from a hymn to Indra will not appear extravagant:

" 'Tis Indra all (our) songs extol,
Him huge as ocean in extent;
Of warriors chiefest warrior he,
Lord, truest lord, for booty's gain.

" In friendship, Indra, strong as thine
Naught will we fear, O lord of strength;
To thee we our laudations sing,
The conqueror unconquered."¹

(c) *Terrestrial Gods—Agni.*—As Indra was greater in the popular conception than the heavenly gods, so that powerful deity of mid-air is eclipsed by Agni and Soma, gods of the earth. Agni is at once the fire of the altar, of Indra's lightning, and of the far distant sun; but from this "triad" he emerges most commonly as the altar fire. "He appealed to man as the best friend among divine beings; he was not far off, to be wondered at; if terrible, to be propitiated. He was near and kind to friends. And as he seemed to the vulgar, so he appealed to the theosophy which permeates the spirit of the poets; for he is mysterious; a mediator between god and man—in carrying to heaven the offerings; a three-fold unity, typical of earth, atmosphere, and heaven."² He is also at once the house priest and the summoner of the gods to the sacrifice.

¹ *Rig Veda*, i., 11.

² Hopkins, *The Religions of India*, p. 106,

Soma.—Older than its Vedic deification is the honor bestowed upon the moon-plant, Soma, whose intoxicating drink is inseparably connected with the worship of Indra and Agni. Its claim to deity seems to be due to the fact that the exhilarating effect of intoxication was regarded as proof positive of the inherent divinity of the moon-plant's juice. Indra's greatest deeds were done when under the spell of the Soma intoxicant, and upon it depends the immortality of all gods. It is "Soma who overthrows cities, Soma who begets the gods, creates the sun, upholds the sky, prolongs life, sees all things, and is the one best friend of god and man, the divine drop, the friend of Indra."¹

Yama.—All the gods thus far mentioned are capable of being considered creations of a nature worship. Another great deity not capable of such an interpretation is Yama, "first of mortals," who later became king of the dead. "As Yama was the first to die, so was he the first to teach men the road to immortality, which lies through sacrifice, whereby man attains to heaven and to immortality."²

Yama's Heaven.—The nostalgia that affected the Aryan who longed for Yama's realm is well voiced in the following Vedic hymn: "7. Flowing Soma! take me to that immortal and imperishable abode where light dwells eternal, and which is in heaven. Flow, Soma! for Indra. 8. Take me where Yama is king, where are the gates of heaven, and where mighty rivers flow. Take me there and make me immortal. Flow, Soma! for Indra. 9. Take me where is the third heaven, where is the third realm of light above the sky, and where one can wander at his will. Take me there, and make me immortal. Flow, Soma! for Indra. 10. Take me where every desire is satiated, where Pradhma has his abode, where there is

¹ Hopkins, *The Religions of India*, p. 113.

² *Ibid.*, p. 130.

food and contentment. Take me there and make me immortal. Flow, Soma! for Indra. II. Take me where there are pleasures and joys and delights, and where every desire of the anxious heart is satiated. Take me there, and make me immortal. Flow, Soma! for Indra."¹

Vedic Henotheism.—Portions of the *Veda* which seem to be most recent indicate that the earlier polytheism became, in the latter part of the period, what Max-Müller calls henotheism—one-godism. Hopkins designates it as pantheistic polytheism, and Professor Lehman calls it syncretism. The names of the many gods—in the above summary only a very brief list is given—appear now as appellations of one great power, "the Father and Creator of all." While the following sublime hymn to the supreme deity of the Aryans is in its opening sentences in strong contrast to the first words of Genesis, "In the beginning God," much of it would apply to the descriptions of Jehovah as found in many Old Testament passages:

"What god shall we adore with sacrifice?
 Him let us praise, the golden child that rose
 In the beginning, who was born the lord—
 The one sole lord of all that is—who made
 The earth, and formed the sky, who giveth life,
 Who giveth strength, whose bidding gods revere,
 Whose hiding place is immortality,
 Whose shadow, death; who by his might is king
 Of all the breathing, sleeping, waking world.
 Where'er let loose in space, the mighty waters
 Have gone, depositing a fruitful seed,
 And generating fire there he arose
 Who is the breath and life of all the gods,
 Whose mighty glance looks round the vast expanse
 Of watery vapor—source of energy,
 Cause of the sacrifice—the only God
 Above the gods."²

¹ *Rig Veda*, xi., 113.

² Monier-Williams, *Brahmanism and Hinduism*, p. 14.

III. THE EPIC PERIOD, 1400-1000 B. C.

1. *Hindu Expansion.*—The Aryan immigrants of the Vedic age had formed settlements in Northwestern India along the Indus and its tributaries. In the period now under consideration the Aryans, or preferably in the subsequent history, the Hindus, spread southeastward into the Ganges valley as far as Benares and Behar, establishing kingdoms as they went. The new and more favorable environment caused these peoples to excel their early achievements in the Punjab, leading to an expansion of thought and an extension of culture quite as noteworthy as was their enlargement of territory. Their military deeds, their heroisms, their daily life, and their religious aspirations are set forth in the later portions of the Vedas, and especially in the two great epics of India relating to this period, the *Mahabharata* and the *Ramayana*. It must not be supposed that the epics were composed during this period, however, nor is it even certain that the events narrated were as early as the centuries under consideration.

2. *The Mahabharata.*—The Kurus, a later appellation of the Bharatas derived from the name of their kings, and the Panchalas, "Five Tribes," were prominent and neighboring kingdoms of the early time. Friendly rivalry in the pursuits of peace eventuated in jealousies, and finally, more than one thousand years before our era, they ended in the famous war which is the background of the great epic, the *Mahabharata*, "the great Bharata." Its heroes are the five sons of Pandu, allies probably of the Panchalas; and their common wife, daughter of the king of the Panchalas, is the heroine. Only about one-fourth of the poem is devoted to the war itself, in which the Panchalas were victorious. Its value lies in its episodal material, including cosmogony, theogony, law, religions, morals; so that "the *Mahabharata* gradually became

a collection of all that was needed to be known by an educated Hindu, in fact, it became the encyclopedia of India."

3. *The Ramayana.*—The other great Indian epic, the *Ramayana*, is superior to the *Mahabharata* in literary value, and was possibly the product of a single poet, tradition doubtfully says Valmiki. Unlike its cyclopedic rival, the *Ramayana* is wholly devoted to the history of Rama, eldest son of the king of the Kosalas. They, the Videhas, the daughter of whose king Rama marries, and the Kasis—the name perpetuated in India's holy city, Kasi or Benares—were other leading peoples of the epic period. Of Rama and his much-enduring wife, whose warrings, trials and wanderings are depicted in the poem, a native writer says: "There is not a Hindu woman in the length and breadth of India to whom the story of the suffering Sita is not known, and to whom her character is not a model and a pattern; and Rama, too, is a model to men for his faithfulness, his obedience, and his piety."

4. *Social Changes.*—The age described in these epics exhibits many changes, some of which developed later into India's most harmful institutions. As has been seen, the loose tribal confederation of Vedic times had developed a number of well compacted nations. The maintenance of peace and the extension of territory necessitated a force of warriors at whose head was, not one of themselves temporarily leading his forces, who later returned to his flocks and fields as in the earlier times, but a king with his retinue of attendants. This force so effectually protected the masses that they no longer needed to bear arms, and yielding to the enervating effects of the climate, they became Vaisyas devoted to agriculture and other pursuits of peace. The simple faith of the *Rig Veda* had gradually developed into stately and burdensome forms, with sacrifices innumerable. In order to rightly perform these sacrifices and the accompanying ritual, a priesthood came

into existence and the "families who knew these holy words by heart became the hereditary owners of the liturgies required at the most solemn offerings to the gods. Members of such households were chosen again and again to conduct the tribal sacrifices, to chant the battle hymn, to implore the divine aid, or to pray away the divine wrath. Even the early *Rig Veda* recognizes the importance of these sacrifices. 'That king,' says a verse, 'before whom marches the priest, he alone dwells well established in his own house; to him the people bow down. The king who gives wealth to the priest, he will conquer; him the gods will protect.' The tribesmen first hoped, then believed, that a hymn or prayer which had once acted successfully and been followed by victory, would again produce the same results. . . . By degrees a vast array of ministrants grew up around each of the greater sacrifices. There were first the officiating priests and their assistants, who prepared the sacrificial ground, dressed the altar, slew the victims, and poured out the libations; second, the chanters of the Vedic hymns; third, the reciters of other parts of the service; fourth, the superior priests, who watched over the whole, and corrected mistakes."

The Four Castes.—It was but a short step from the conditions just named to that system which was the pregnant seed of the modern institution of caste, India's greatest incubus to-day. In addition to the indispensable propitiatotrs of the gods, the priests, or Brahmans, were the warriors known as Kshattriyas, some of whom are to-day called Rajputs, especially those in the province of Rajputana. Next in order came the husbandmen, who retained their old name, Vaisyas, from the root *vis*, which, in Vedic times was applied to the whole "people." "These three classes gradually became separate castes; intermarriage between them was forbidden, and each kept more and more strictly to its hereditary employment. But they were all recognized as belonging to the 'Twice-born,' or Aryan race;

they were all present at the great national sacrifices, and all worshipped the same Bright Gods. Beneath them was a fourth or servile class, called Sudras, the remnants of the vanquished aboriginal tribes whose lives had been spared. These were 'the slave-bands of black descent,' the Dasas of the *Veda*. They were distinguished from their 'Twice-born' Aryan conquerors as being only 'Once-born,' and by many contemptuous epithets. They were not allowed to be present at the great national sacrifices, or at the feasts which followed them. They could never rise out of their servile condition; and to them was assigned the severest toil in the fields, and all the hard and dirty work of the village community."¹

Woman in Society.—The status of woman was still honorable. Child-marriage was unknown, and widows were allowed to remarry. The influence of women in society was extensively felt, and at the trials of skill and manly strength they were central figures among the spectators. While the epics contain innuendos and open assaults on womanhood, the following lines from the *Mahabharata* contain a truer estimate of the women of the time:

"The weary man whom toils oppress,
When travelling through life's wilderness,
Finds in his spouse a place of rest,
And there abides, refreshed and blest.
Although with children bright it teems,
And full of light and gladness seems,
A man's abode, without a wife,
Is empty, lacks its real life.
The housewife makes the house; bereft
Of her, a gloomy waste 'tis left.
Thou sayest right; for all the ills of life
No cure exists, my fair one, like a wife."²

5. *Religion in the Epic Age.*—It was this period which witnessed the permanent collection of the great canonical

¹ Hunter, *Indian Empire*, p. 132.

² Murdoch, *Women of India*, p. 5.

books of the Aryans. The *Vedas*—“Inspired knowledge”—had existed in the memory and upon the lips of the Rishi and the more intelligent among the people during the Vedic period; now and in the following period they assume written form in four collections or Sanhitas. For the sake of clearness in presenting this literature, later works and revisions are named with those clearly belonging to the epic age.

(a) *The Aryan Sacred Literature—Vedas.*—“The *Rig Veda* exhibits the hymns in their simplest form, arranged in ten ‘circles,’ according to the families of their composers, the Rishis. . . . The second, or *Sama Veda*, was made up of extracts from the Rig Vedic hymns used at the Soma sacrifice. Some of its verses stamp themselves, by their antiquated grammatical form, as older than their rendering in the *Rig Veda* itself. The third, or *Yajur Veda*, consists not only of Rig Vedic verses, but also of prose sentences, to be used at the sacrifices of the New and Full Moon, and at the Great Horse-Sacrifice, when 609 animals of various kinds were offered, perhaps in substitution for an earlier Man-Sacrifice, which is also mentioned in the *Yajur Veda*. The *Yajur Veda* is divided into two editions, the *Black* and the *White Yajur*; both belonging to a more modern period than either the *Rig* or the *Sama Vedas*, and composed after the Aryans had spread far to the east of the Indus. The fourth, or *Atharva Veda*, was compiled from the least ancient hymns of the *Rig Veda* in the tenth book, and from the still later songs of the Brahmins, after they had established their priestly power. It supplies the connecting link between the simple Aryan worship of the Shining Ones, exhibited in the *Rig Veda*, and the complex Brahmanical system which followed. It was only allowed to rank as part of the *Veda* after a long struggle.”¹

Auxiliary Literature—Brahmanas.—To each of these

¹ Hunter, *Indian Empire*, pp. 129, 130.

four Vedas was attached a *Brahmana*, a prose treatise, more fully explaining the ritual and the functions of the officiating priest, and also laying down religious principles and dogmas. These, with the *Vedas* themselves, form the Sruti or things literally "heard" from God, and so they constitute the Revealed Scriptures of the Hindus.

Aranyakas and Upanishads.—Closely connected with the *Brahmanas* were two other classes of writings, the product of this period. They are the *Aranyakas*, the "forest treatises," which were so called because they discussed elements so abstruse that the seclusion of the anchorite was required for their proper mastery, and the *Upanishads*, or "secret doctrine." These latter, which are also classed among the Sruti, and whose number is variously reckoned as from 108 to 235, treat of the nature of the Brahman, or Supreme Spirit, and the means of union with him, of certain systems of philosophy, and of later identifications of the Supreme Being with forms of Vishnu, Siva, etc. It is this work that created so great an enthusiasm for Indian religion in Europe in the days of Schopenhauer and Schelling, so that the former could say of their study, "It has been the solace of my life, it will be the solace of my death,"¹ but the influence of the *Upanishads* has been far more wide-reaching in India itself through the impulse transmitted by Rammohun Roy and subsequent renewers of the ancient religion of the Brahmins. The reformer just named, who expressed in equivocal terms his belief in the divine authority of Jesus Christ,² and who rejected the *Puranas*, must have seen in these speculations something which he regarded as of divine authority, yet an Occidental reader of the translation will find in them very much that is puerile and unworthy, mingled with some fine gold.

Transmigration.—One of the most fundamental ideas

¹ Schopenhauer, *Parerga*, 3d ed., vol. ii., p. 426.

² Carpenter, *Last Days of Rammohun Roy*, p. 135.

of Indian religion first obtained clear expression in the *Upanishads*, namely, that of transmigration, which Sir Monier-Williams characterizes as "the one haunting thought which colors the whole texture of Indian philosophy."¹ It rests upon a belief in man's kinship with every grade of being from the plant to deities, and is connected with the inherent belief in the inevitability of retribution.² "Those whose conduct has been good will quickly attain some good birth, the birth of a Brahmana, or a Kshattriya, or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala."³

(b) *Religion and Hindu Sciences*.—By-products of this more highly organized religion are found in the development of the sciences in the epic period. Dr. Thibaut attributes the rise of Indian astronomy to the necessity of knowing the exact time for certain sacrifices, while the laws of phonetics were investigated because the wrath of the gods followed the wrong pronunciation of a single letter. Grammar and etymology were also studied, since they had the task of interpreting the sacred texts. Arithmetic, pre-eminently a Hindu science, was likewise developed during this age.⁴

(c) *Popular Religion*.—Religion of the daily life was becoming more formal, yet in spite of the growing influence of the Brahmins there still existed considerable personal and formal religion. "While kings and wealthy men delighted in elaborate sacrifices, all pious Hindus, be they rich or poor, performed their little rites at their domestic firesides. No idol was worshipped, and no temple was known; the descendants of the Vedic Hindus still went through their religious ceremonies in their own

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 26.

² *Progress*, November, 1897, p. 196.

³ Max-Müller, *The Upanishads*, vol. i., p. 82.

⁴ Dutt, *Ancient India*, pp. 62, 63.

homes, and offered oblations and prayers according to ancient rule.

The Ideal Man.—“Hospitality to strangers is prescribed as a religious obligation, while the essence of a Hindu's duties is inculcated in such passages as these: Speak the truth. Do thy duty. Do not neglect the study of the *Veda*. After having brought to thy teacher the proper reward, marry and beget children. Do not swerve from the truth. Do not swerve from duty. Do not neglect what is useful. Do not neglect greatness. Do not neglect the teaching of the *Veda*. Do not neglect the sacrifices due to the gods and the fathers. Let thy mother be to thee like unto a god. Let thy father be to thee like unto a god. Blameless acts should be regarded, not others. Good works performed by us should be regarded by thee.”¹

IV. PERIOD OF TERRITORIAL AND INTELLECTUAL EXPANSION, 1000-320 B. C.

i. *General Character of the Period.*—A native authority, T. J. Desai, regards these centuries as including perhaps the most brilliant period of Hindu history. “It was in this period that the Aryans issued out of the Gangetic valley, spread themselves far and wide, and introduced Hindu civilization and founded Hindu kingdoms as far as the southernmost limits of India. Magadha, or South Behar, which was already known to the Hindus in the epic period, was completely Hinduized in this epoch; and the young and powerful kingdom founded here soon eclipsed all the ancient kingdoms of the Gangetic valley. Buddhism spread from Magadha to surrounding kingdoms, and when Chandra Gupta, the contemporary of Alexander the Great, brought the whole of Northern India into one great empire, the epoch ends and the next

¹ Dutt, *Ancient India*, pp. 60, 61.

one begins."¹ While the Hindus had thus spread throughout India, its southern and eastern portions were still mainly non-Aryan, though these sections had taken on a veneer of Hindu religion and civilization.

2. *Intellectual Expansion—Science.*—It is evident from the foregoing that the Hindus of this period were valiant warriors and fairly successful civilizers of rude tribes; but what of those who remained in their more central homes along the Ganges? Learning flourished, spurred on mainly by the demands of religion. Geometry, which had its beginning in the epic age, was now formally set forth in the *Sulva Sutras* of the eighth century. It was necessitated by the minute specifications as to altar construction and this at a period prior by a century or two to the work of Thales and Pythagoras, the reputed founders of the science in the West. The decimal notation, unknown to Greeks and Romans and introduced into Europe by Arabs returning from India, was in common use. Our so-called Arabic numerals were derived from India. They are variations of the abbreviated forms of initials of Sanskrit names of the numerals, zero, e. g., representing the first letter of the word for empty.² Algebra was also cultivated by the Brahmins. As Dr. Wise has shown, Hippocrates, the father of Greek Medicine, borrowed his *materia medica* from the Hindus. Certain it is that Alexander the Great maintained Hindu physicians in his camp in order to treat diseases which Greek practitioners could not heal.³ European medicine down to the seventh century was based upon the Arabic which, in turn, depended upon early translation of Sanskrit medical treatises. While the acme of the healing art was not reached until later, the pharmacy, dissecting and surgery of the Hindus was remarkable during these centuries."⁴

¹ *India, Ceylon, etc.*, pp. 298, 299.

² See Taylor, *The Alphabet*, vol. ii., pp. 236-268.

³ Dutt, *Ancient India*, p. 95.

⁴ For details consult Hunter, *Indian Empire*, pp. 148-150.

Philosophy. — But it was in the field of philosophy and logic that the Hindus of this age achieved their highest fame. Indeed this factor is so prominent that some Indian writers have called these centuries the Philosophical or Rationalistic Age. The Sankhya — Synthesis — philosophy of Kapila dates probably from the seventh century, and according to Davies it is “the earliest recorded system of philosophy.” In his view the German systems of Schopenhauer and Hartmann are merely a “reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines.”¹

Its Six Schools. — The *Shat Sastras* or “Six Instruments of True Teaching,” also called *Shad Darsanas*, or “Six Demonstrations of Truth,” were probably written during this period and at any rate contained the views of the time. They are as follows: Nyaya, founded by Gautama; Vaisesika, by Kanada; Sankhya, by Kapila; Yoga, by Patanjali; Mimansa, by Jaimini; Vedanta, by Badarayana or Vyasa. Into the intricacies of these mutually conflicting systems we cannot enter, but would refer the reader to other sources.² The Nyaya system contains in its early part the basis of Hindu logic with its famous syllogism of five terms. The Yoga and Vedanta systems are of especial interest to the missionary because of their closer relation to modern ascetic practices and religious reform.

3. *Popular Religion.* — While most of the works named above have to do with religion, such abstruse speculations did not largely affect the masses. They were more interested in some of the Sutras — literally strings — which were collections of aphorisms deduced from the Brahmana literature of the epic period. Rigid condensation was the

¹ Dutt, *Ancient India*, p. 96.

² For summaries see Monier-Williams, *Hinduism*, pp. 187-206, and his *Indian Wisdom*, pp. 48-126, and Mitchell, *Hinduism Past and Present*, pp. 55-70.

fashion of the time, as witnesses the proverb, "An author rejoices in the economizing of half a short vowel as much as in the birth of a son." Hence in these Sutras the priest had put in briefest form the essence of the sacred books for the guidance of the people. The two which most concerned them were the house ritual, *Grihya Sutras*, and the law ritual, or *Dharma Sutras*, the reputed work of Father Manu and Yajnavalkya. How largely they entered into the life may be gathered from Professor Hopkins's statement: "For every change in life there was an appropriate ceremony and a religious observance; for every day, oblations three at least; for every fortnight and season, a sacrifice. Religious formulæ were said over the child yet unborn. From the moment of birth he was surrounded with observances. At such and such a time the child's head was shaved; he was taken out to look at the sun; made to eat from a golden spoon; invested with the sacred cord, etc., etc. When grown up, a certain number of years were passed with a guru, or tutor, who taught the boy his *Veda*, and to whom he acted as body-servant, a study and office often cut short in the case of Aryans who were not priests. Of the sacraments alone, such as the observances to which we have just alluded, there are no less than forty according to Gautama's laws — the name-rite, eating-rite, etc. The pious householder who had once set up his own fire, that is, got married, must have spent most of his time, if he followed directions, in attending to some religious ceremony. He had several little rites to attend to even before he might say his prayers in the morning; and since even to-day most of these personal regulations are dutifully observed, one may assume that in the full power of Brahmanhood they were very straitly enforced."¹

Ancestor Worship. — The most important of the household rites was the Sraddha periodically offered to deceased

¹ Hopkins, *Religions of India*, pp. 245, 246.

ancestors. These Pitri — Fathers, or Manes — were honored in Vedic times, but from this period to the present day the worship has been so prominent that Professor Bhattacharjya is led to make so extreme a statement as the following concerning it: "Ancestor worship, in some form or other, is the beginning, the middle and the end of what is known as the Hindu religion." It is a most important part of a son's duty to see that the departed parent is provided with an intermediate body and enabled to perform the terrible journey to Yama.

4. *Buddhism.*—The greatest contribution of this period to the Asiatic world was Buddhism. Gautama,¹ "The Buddha," that is, "The Enlightened," was born, according to one of many conflicting views, in 557 B.C. The leading facts in his life, with the dates as based upon that birth year, are as follows:²

<i>Leading Facts and Dates.</i>	<i>B. C.</i>
Born near Kapilavastu	557
His marriage with Yasodhara	538
Left his home, wife and infant	528
Became enlightened at Buddha-Gaya, and pro- claimed his religion at Benares	522
Revisited his home	521
His father, Suddhodana, died, and his stepmother and wife joined the Order	517
His son, Rahula, joined the Order	508
Yasodhara's father died	507
Gautama died	477

¹ The name Gautama is that of the great "Solar" race of which his family was a branch, and is also borne by two noted persons of this period; one, the distinguished logician, the other, a writer of *Dharma Sutras*. Other common appellations of Buddha are: Siddhartha, "he who has accomplished his aim," which was his personal name; Sakya, Gautama's tribal name; Sakya-muni, the Sakya sage; Sakya-sinha, the Sakya lion; Sramana, "Ascetic"; Bhagava, "The Blessed"; Dharmaraja, "King of Righteousness"; Jina, "Conqueror"; Sugata, "The Happy One"; Sattha, "The Teacher"; Loka-natha, "Lord of the World"; and the Sarvajna, "Omniscient One." — Davids, *Buddhism*, p. 28.

² *India, Ceylon, etc.*, p. 301.

Buddha's Daily Work. — Oldenberg furnishes this description of Buddha's daily life: "He, as well as his disciples, rises early, when the light of dawn appears in the sky, and spends the early morning in spiritual exercise or in converse with his disciples, and then he proceeds with his companions towards the town. In the days when his reputation stood at its highest point, and his name was named throughout India among the foremost names, one might day by day see that man, before whom kings bowed themselves, alms-bowl in hand, going through streets and alleys, from house to house, and without uttering any request, with downcast look, stand silently waiting until a morsel of food was thrown into his bowl."¹

Buddhism a Development of Hinduism. — But it is not the mendicant who has so largely influenced India. Seeking a refuge from the ills of life and the perplexing problems of thought in Hindu philosophy and in its prescribed penances and mortifications, Buddha at last realized their emptiness and reached his great discovery. A holy and calm life, love toward all living creatures, the practice of benevolence — these are the essence of true religion. His leading tenets and the practices of the new Order were, however, based on Hinduism. Thus his monastic system was developed out of the ascetic life of earlier mendicants; his doctrine of Karma — the residual character of this and previous lives, surviving and bearing fruit in the next — is a modification of the metempsychosis of the *Upanishads*; his Nirvana grew out of the Hindu idea of final union with the Universal Soul as set forth in the same treatises; and even Hindu gods were not left out; for they, as well as men, were progressing toward the near or far off goal of Nirvana.

Buddhism's Tenets. — Buddha's prolonged meditations resulted in the formulation of "The Four Great Truths," which are as follows: Sentient love is accompanied by

¹ Dutt, *Ancient India*, p. 100.

pain ; there is a cause for this pain ; there is a destruction for the cause of this pain ; there is a way or path that leads to the destruction of the cause of pain. These truths are called "Law of the Wheel," as they "revolve in a circle which should constantly be moving before the minds of men." The way of deliverance is expressed in the "Eight Divisions," which are right views, right aims, right words, right behavior, right mode of livelihood, right exertion, right mindedness, right meditation and tranquility. There are ten fetters to be broken in the "Four Stages of the Path," namely, delusion of self, doubt, dependence on works, bodily passions, hatred or ill-feeling, love of life on earth, desire for life in heaven, pride, self-righteousness, and ignorance.¹

The Ten Commandments. — For practical guidance in the realm of conduct Buddha gave his followers ten commandments. The first five, binding on laity and priesthood alike, are: Not to kill, not to steal, not to commit adultery, not to lie, not to be drunken. The remaining five apply to those who are in pursuit of Nirvana and who have entered on the religious life. They are: Abstention from food out of season, that is, after mid-day; abstention from dances, theatrical representations, songs and music; abstention from personal ornaments and perfumes; abstention from a lofty and luxurious couch; and abstention from taking gold and silver.

Secret of Buddhism's Success. — Buddhism was a protest against the tyranny of Brahmanism and caste, and the cause of its success is thus stated by Sir William Hunter: "The secret of Buddha's success was that he brought spiritual deliverance to the people. He preached that salvation was equally open to all men, and that it must be earned, not by propitiating imaginary deities, but by our own conduct. His doctrines thus cut away the religious basis of caste, impaired the efficiency of the sacri-

¹ Davids, *Buddhism*, pp. 108-110.

ficial ritual, and assailed the supremacy of the Brahmans as the mediators between God and man. Buddha taught that sin, sorrow, and deliverance, the state of a man in this life, in all previous and in all future lives, are the inevitable results of his own acts (*Karma*). He thus applied the inexorable law of cause and effect to the soul. What a man sows, he must reap. By this great law of *Karma*, Buddha explained the inequalities and apparent injustice of man's estate in this world as the consequence of acts in the past; while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, theoretically leaves little room for the interference or even existence, of a personal God. But the atheism of Buddha was a philosophical tenet, which, so far from weakening the sanctions of right and wrong, gave them new strength from the doctrine of *Karma*, or the metempsychosis of character."¹

V. PERIOD OF BUDDHISTIC ASCENDENCY 320 B. C.—400 A. D.

Before the former period had closed Buddhism had spread quite widely over India. During the one under consideration it reached its ascendancy. While the old faith still existed in strength Buddhism was the dominant power, and India received from it important contributions.

1. *External History—Greek Invasions.*—In 327 B. C. Alexander the Great invaded Northwestern India, entering the modern Punjab and Sind. During his two years' campaign he subjugated no provinces, but he made alliances, founded cities, planted garrisons, and introduced a Greek factor into the native courts. His successors in India who came from Bactria—Northern Afghanistan—formed alliances with native potentates and penetrated eastward to the center of the country.

¹ Hunter, *Indian Empire*, pp. 186, 187.

Greek and Bactrian Influences. — The influence of these incursions is thus summarized by Bishop Hurst: "These conquests never assumed the form of a regular government. The invasions were not followed by direct and permanent results in the form of laws and dynasties. The Indian, on his own soil, was always too strong for the Greek away from home. In an indirect way there remained traces of Greek culture. The Greeks bequeathed to India a higher knowledge of astronomy than it ever had possessed. The architectural remains of Buddhist temples built before the Christian era show the influence of the Greek builder, while the sculptures of the Indian artists which have survived to this day prove the refined taste of the Greek. Constant additions are made in the Punjab to the archaeological treasures emanating from this period of Greek influence. The Bactro-Greek coins in use in India were numerous, and are still coming to the light."¹

Scythian Invaders. — Following Alexander and his successors came another company of invaders who drove out their earlier Græco-Bactrian forerunners and continued to be a powerful factor in India until the beginning of the next period. The Scythians, who were shepherds and herdsmen and whose talent was for war, exercised a larger influence on the land. Coming from central Asia, they soon spread over northern India. The coins of various kings and dynasties suggest their power, while the influence of King Kanishka gave to northern Asia, as we shall see, its peculiar form of Buddhism. Two of the best systems of Indian chronology derive their era from native kings who fought successfully against the Scythians. One is the Samvat, corresponding to 57 B. C.; the other is the Saka, "Scythian," corresponding to 78 A. D. These struggles lasted for centuries before the Scythian was subdued. While the statement that Buddha was a Scythian is untrustworthy, it is certain that the coming of these peo-

¹ Hurst, *Indika*, p. 44.

ple to India has exerted on his faith a deeper influence than any event since his death.

2. (a) *Prominent Rulers—Chandra Gupta.*—Against the Greek invaders arose Chandra Gupta, “the moon-protected,” a low-caste adventurer, who became the first king of India—316-292 b. c. He was known to the West as Sandracottus. Though not a Buddhist, he founded the Kingdom of Magadha which, under his grandson, was to become the stronghold of the new faith. So powerful was he that Seleukos, Alexander’s successor and the founder of the Syrian monarchy, gave him his daughter in marriage. It is the India of his time that the Greek Megasthenes so graphically portrayed. Indeed, until within a little more than a century, the Occident had no better account of early India than his. Mandeville’s travels are illustrations of the usual type of writings.

Indian Society 300 B. C.—The following is his description of Indian society under this enlightened monarch. “The Greek ambassador observed with admiration the absence of slavery in India, the chastity of the women, and the courage of the men. In valor they excelled all other Asiatics; they required no locks to their doors; above all, no Indian was ever known to tell a lie. Sober and industrious, good farmers and skillful artisans, they scarcely ever had recourse to a lawsuit and lived peaceably under their native chiefs. The kingly government is portrayed almost as described in Manu, with its hereditary castes of counselors and soldiers. Megasthenes mentions that India was divided into 118 kingdoms, some of which, such as that of the Prasii under Chandra Gupta, exercised suzerain powers. The village system is well described, each little rural unit seeming to the Greek an independent republic. Megasthenes remarked the exemption of the husbandmen (*Vaisyas*) from war and public services; and enumerates the dyes, fibres, fabrics, and products—animal, vegetable and mineral—of India. Husbandry depended on the peri-

odical rains; and forecasts of the weather, with a view to 'make adequate provision against a coming deficiency,' formed a special duty of the Brahmans. But mark the judicious proviso, 'The philosopher who errs in his predictions observes silence for the rest of his life.' ”¹

(b) *Asoka or Piyadasi.*—Asoka, king of Magadha 264-222 b. c., Chandra Gupta's grandson, became a convert to Buddhism about 257 b. c. No king in their annals is more illustrious than this Buddhist Constantine. “ His name is honored wherever the teachings of the Buddha have spread, and is reverenced from the Volga to Japan, from Ceylon and Siam to the borders of Mongolia and Siberia. ‘If a man's fame,’ says Köppen, ‘can be measured by the number of hearts who revere his memory, by the number of lips who have mentioned and still mention him with honor, Asoka is more famous than Charlemagne or Caesar.’ ”²

His Edicts.—The emphasis placed upon religion and the propagation of Buddhism is plainly seen in the fourteen rock-cut edicts still existing in different parts of Northern India. The gist of Edicts 4-13 is as follows: “ He made an announcement of religious grace; appointed ministers of religion and missionaries; appointed moral instructors to take cognizance of the conduct of the people; proclaimed universal religious toleration; recommended pious enjoyments in preference to sensual amusements; expatiated on the merits of imparting religious instruction and moral advice; extolled true heroism and glory found in spreading true religion; declared the imparting of religious instruction as the best of all kinds of charity; proclaimed his desire to convert all unbelievers on the principles of universal toleration and moral persuasion; mentioned the conquest of Kalinga and the names of five Greek kings, his contemporaries, to whose kingdoms as

¹ Hunter, *Indian Empire*, p. 217.

² Davids, *Buddhism*, pp. 221, 222.

well as to various parts of India he had sent Buddhist missionaries."¹ The Greek kings referred to were Antiochus of Syria, Ptolemy of Egypt, Antigonus of Macedon, Magus of Cyrene, and Alexander of Epirus. Other edicts inscribed in Delhi, Allahabad and elsewhere still further prove his interest in elevating society and the moral life; yet his very liberality toward the new faith and its ministers was the beginning of its decay.

(c) *Kanishka*.—Chandra Gupta's dynasty ended about forty years after Asoka's death; and from the South came India's great rulers for more than four centuries, 26-430 A. D. In the first Christian century, however, when St. Paul was beginning his missionary labors, a conqueror of the Scythian line ruled in Central Asia and Northwestern India, having his capital in Kashmir. This King Kanishka, referred to on a previous page, extended his rule as far eastward as Agra, and to the north and northwest; so that his empire was unequaled in extent from the time of Asoka to that of the Moguls. His service to India lies in the council convened by him and described below.

3. *Councils—First Two*.—Four important councils in the history of Buddhism should be noted. The first two, if tradition may be trusted, occurred in the previous period, one in the year of Buddha's death, and the other a century later. The former brought together 500 monks who together chanted² the teachings of their master in order to fix them in memory. They thus gave authority to the early Buddhistic doctrines. These teachings later embodied in the *Tripitaka*, "Three Baskets," are the Southern Buddhist's Scriptures. They are entitled *Sutta Pitaka*, *Vinaya Pitaka*, and *Abhidhamma Pitaka*, and contain respectively the sayings and doings of Buddha himself, the rules of the monastic life affecting monks and nuns, and disquisitions on various subjects, doctrinal and philo-

¹ Dutt, *Ancient India*, p. 116.

² The Buddhist name for council means singing together.

sophical. These were doubtless added to and changed long after the council. A division arising among the monks, the liberal party, who desired to gain authority for the Ten Indulgences, were defeated by the more orthodox. The second council of 700 members reasserted the faith, but their decisions were not universally acknowledged and the seceders left the main body, never again to be reunited to them.

Asoka's Council. — In order to counteract the teachings of heretical leaders Asoka called a council of 1,000 monks, which convened possibly in 244 b. c. It fixed the faith of Southern Buddhism practically as it is to-day. It was at this time that the king determined on the edicts already referred to, and they were accordingly cut in stone throughout his realm.

Council of Kanishka. — It remained for King Kanishka and the fourth council to complete in the first Christian century the Northern Canon. Sixty-five hundred monks compiled three commentaries, one of 100,000 couplets on each of the Pitakas. These Sanskrit commentaries constitute the *Greater Vehicle* of Northern Asia, as distinguished from the shorter or *Lesser Vehicle* in Pali of the Buddhists of Ceylon, Burma and Siam. While the Northern Canon contains later corruptions and developments of the Indian faith, it is far more hopeful in its character than the atheistic Southern Canon.

4. *Buddhist Missions.* — Buddhism during this period was remarkable for its missionary activity. Asoka gave the first strong impulse in this direction. "In the year of the council, he founded a State Department to watch over the purity, and to direct the spread, of the faith. A Minister of Justice and Religion directed its operations; and, as one of its first duties was to proselytize, this Minister was charged with the welfare of the aborigines among whom his missionaries were sent. Asoka did not think it enough to convert the inferior races, without looking after their

material interests. Wells were to be dug and trees planted along the roads; a system of medical aid for man and beast was established throughout his kingdom and the conquered provinces, as far as Ceylon. Officers were appointed to watch over domestic life and public morality and to promote instruction among the women as well as the youth. Asoka recognized proselytism by peaceful means as a state duty. The Rock Inscriptions record how he sent forth missionaries 'to the utmost limits of the barbarian countries,' to 'intermingle among all unbelievers' for the spread of religion. They shall mix equally with soldiers, Brahmans, and beggars, with the dreaded and the despised, both within the kingdom 'and in foreign countries, teaching better things.' Conversion is to be effected by persuasion, not by the sword. Buddhism was at once the most intensely missionary religion in the world and the most tolerant. This character of a proselytizing faith, which wins its victories by peaceful means, so strongly impressed upon it by Asoka, has remained a prominent feature of Buddhism to the present day."¹ It may be added that the object-lesson, afforded by the going to Ceylon as missionaries of King Asoka's own son and daughter, proved an important factor in the early propaganda.

5. *The Jains.*—A religion allied to Buddhism and Hinduism, but especially to the former, is that of the Jains. An unsettled controversy concerning its origin and age prevents any dogmatic statement; yet, either parallel with Buddhism's rise and independent of it, or as an offshoot from it, this body of religionists came into existence. With the Buddhists, they denied the divine authority of the *Vedas* and opposed the destruction of animal life, so common among Brahmans; while, with the Brahmans, they favored caste, performed their essential ceremonies, and even recognized subordinate Hindu deities. Their earlier books may date from the period under consideration.

¹ Hunter, *Indian Empire*, pp. 190, 191.

6. *Buddhist Civilization.*—Less important than the new religion, and yet part of its fruitage, are the elements of its civilization which are so prominent during the Buddhistic age. The demands of the Buddhist society gave rise to great structures in stone; and hence *architecture* was developed, reaching its acme about the beginning of the Christian era. Both monasteries and churches, however, were, for the most part, excavated out of living rock. It is probably true that *sculpture and painting*, as well as architecture, were superior at that time, for the reason that after the decay of Buddhism and the new emphasis of caste, these arts fell under the spell of the caste system which relegated such employments to the laboring classes, who lacked the brain for superior work. *Medicine* reached its zenith under the Buddhists, and because of the impetus given the study by the Greeks, eighteen Hindu astronomical works were written. It was now also that the *Laws of Manu* were recast in verse and modified to meet the views of the age. The two longest books of Manu's Institutes are still regarded as important, and portions of them are authoritative in modern Indian courts. Among minor sins mentioned by Manu are those of "superintending mines and factories, and executing great mechanical works."

VI. THE PURANIC PERIOD — 500-1000 A. D.

1. *Preview.*—During these centuries Buddhism gradually lost its power and finally ceased to be an important factor in India's life, its place being taken by a new form of Hinduism which is largely the forerunner of the popular religion of to-day. Already, however, Buddhism had sounded forth its message from the shores of the Mediterranean to the Yellow Sea and had won millions of adherents, from the Central Asiatic roof of the world to the Malay Archipelago. Ceylon, Burma, Siam, Java, and

adjacent islands, Tibet and the regions to its north and northwest, and the vast empire of China, were henceforth the patrons of that faith, which had been rejected and driven from its home by Buddha's own countrymen. These centuries, moreover, were the Augustan Age of Hindu literature, resplendent with a glory all the more striking because of the two centuries of darkness with which the period closed.

2. *Buddhism's Passing*.—A Chinese Buddhist, Hsüan Tsang, who returned from India in the year 645 with 657 books, many pictures and images, and 150 relics¹ is our most reliable source of information concerning Buddhism at that day. Indeed, Bishop Bigandet, in his *Life of Gaudama*, says of him and Fa Hsien, an earlier pilgrim: "The voyages of two Chinese travelers, undertaken in the fifth and seventh centuries of our era, have done more to elucidate the history and geography of India than all that has hitherto been found in the Sanskrit and Pali Books of that and the neighboring countries."² Though the famous Buddhist centers of Magadha were in decay or declining, in Behar, Nalanda and its university arose to be for moribund Buddhism what Cluny and Clairvaux were to France in the Middle Ages. "Ten thousand monks and novices of the Eighteen Schools there studied theology, philosophy, law, science — especially medicine — and practiced their devotions."³ While on its scholastic side Nalanda showed no signs of decline, popular Buddhism came to be mainly a matter of pilgrimages, ceremonial, and image worship. For centuries Hinduism had taken on more and more of its rival's popular features and hence ministered to the need which originally called the latter into existence. Moreover, Buddhism grew increasingly corrupt, until finally cruel persecutions and oppres-

¹ Giles, *Chinese Biographical Dictionary*, No. 801.

² Beal, *Chinese Buddhism*, p. 18.

³ *Encyclopaedia Britannica*, vol. xii., p. 786, 9th edition.

sion, instigated by learned Brahmins, led to its extermination. In the twelfth century scarcely a Buddhist remained in India proper.

Buddhism's Legacy.—Though defunct in the land of its birth, Buddhism has left visible traces of its original power, aside from its living presence in Burma to-day. The principle of human brotherhood, the asylum which the great Vaishnav sect affords to female victims of caste rules, to widows and outcasts, gentleness and charity to all men, and those elements of Gautama's teachings which are crystallized in the "mild" Hindu of to-day, are survivals which for more than two milleniums have made India a better country.

3. *India's Augustan Age.*—One of a reigning family, Vikramaditya the Great, a Brahmanist, who may have ruled in the sixth century, so encouraged literature that his reign saw the renaissance of Sanskrit and the beginning of that of Hinduism as well. Nearly all of the great works popular among Hindus to-day date from the period then begun. Among the luminaries of this time are India's Shakespeare, Kalidasa, whose *Sakuntala* Goethe so greatly admired; Amara Sinha, the lexicographer; Aryabhata, the founder of modern Hindu astronomy; and Bhavabhuti, the last of the great poets and literary men of ancient India. Of the strictly *belles lettres* section of the literature produced, it must be confessed that it is disappointingly sensuous in character and without high ideals. Its best elements are borrowings from the early Epics. Contributions to the religious literature during these centuries are mentioned in paragraph 5 below.

4. *Hinduism Composite.*—The striking characteristic of this period is found in the rise of a system which developed during subsequent centuries into modern Hinduism. It is a composite product. "The preamble of Hinduism" derived from the *Vedas*, *Upanishads*, and philosophical works founded on them, is "that the one sole, self-exist-

ing Supreme Self, the only really existing Essence, the one eternal Germ of all things, delights in infinite expansion, in infinite manifestations of itself, in infinite creation, dissolution, and re-creation, through infinite varieties and diversities of operation. . . . The very name 'Brahman'¹ given to the Eternal Essence, is expressive of this growth, this expansion, this universal development and diffusion. . . . It is only, however, by the practice of a kind of universal toleration and receptivity — carried on through more than two thousand years — that Hinduism has arrived at its present condition. It has first borne with and then accepted, and so to speak, digested and assimilated something from all creeds. It has opened its doors to all comers on the two conditions of admitting the spiritual supremacy of the Brahmins, and conforming to certain caste-rules about food, intermarriage, and professional pursuits. In this manner it has adopted much of the fetishism of the Negrito aborigines of India; it has stooped to the practices of various hill tribes, and has not scrupled to encourage the adoration of the fish, the boar, the serpent, rocks, stones, and trees; it has borrowed ideas from the various cults of the Dravidian races; and it may even owe something to Christianity. Above all, it has appropriated nearly every doctrine of Buddhism, except its atheism, its denial of the eternity of soul, and its leveling of caste distinctions."²

5. (a) *Religious Literature — Puranas.* — The literature which inculcates this new form of religion and which suggests the Hindu characterization of the period, the "Puranic Age," is embodied in the *Puranas*, "Ancient Lore." They were apparently preceded and followed by other compositions bearing this name, but the eighteen chief *Puranas* seem to have been the product of this period and the centuries immediately following. "Besides cosmogony they

¹ Neuter from root *brih*, "to grow."

² Monier-Williams, *Hinduism*, pp. 86, 85.

deal with mythical descriptions of the earth, the doctrine of the cosmic ages, the exploits of ancient gods, saints, and heroes, accounts of the Avatars of Vishnu, the genealogies of the Solar and Lunar race of kings, and enumerations of the thousand names of Vishnu or of Siva. They also contain rules about the worship of the gods by means of prayers, fastings, votive offerings, festivals, and pilgrimages."¹ The perusal of even a few extracts proves the appropriateness of Professor Hopkins's statement: "In the *Puranas*, while the trinity is acknowledged, religion is resolved again into a sort of sectarian monotheism, where the devotee seems to be in the midst of the squabbling horde of temple priests, each fighting for his own idol. In the calmer aspects of religion, apart from sectarian schism, these writings offer, indeed, much that is of second rate interest, but little that is of real value."² And yet material of this sort is regarded of such importance that the *Puranas* run interminably on to the alleged extent of 1,600,000 lines!³

(b) *The Tantras*.—The *Tantras*, the Bible of Saktism, said to be sixty-four in number, probably took their form in this period also; though part of them are of later origin and all may have been greatly modified subsequently. They have been the foulest element in Hinduism for a thousand years, and to-day, according to Sir Monier-Williams, "a vast proportion of the inhabitants of India, especially in Bengal, are guided in their daily life and practices by Tantric teaching and are in bondage to the doctrines inculcated in these writings."⁴ How silly and obscene their teaching is may be faintly imagined from the section devoted to Saktism in a later chapter.

(c) *Sankara and Vedantism*.—In striking con-

¹ Macdonnell, *History of Sanskrit Literature*, p. 300.

² Hopkins, *Religions of India*, pp. 439, 440.

³ Wilson, *Preface to Vishnu Purana*, p. xxiv.

⁴ Monier-Williams, *Brahmanism and Hinduism*, p. 184.

trast to the corrupt phases of Hinduism set forth in the *Puranas* and *Tantras* are the teachings of India's St. Augustine, Sankara Acharya, who traversed the land, controverting heresies and proclaiming his religious views. While some regard him as having lived before the Christian era, it is most probable that he did his work in our eighth or ninth century. In his commentaries on the *Vedanta Sutras*, the *Bhagavad Gita* and the principal *Upanishads*, he laid the foundations of present-day Vedantism described later. Dying, some say at the early age of thirty-two, he left behind him four important monasteries where his doctrines were promulgated. "Undoubtedly Sankara was the very incarnation of strict Brahmanism; and if it be possible to name any one real historical concrete personality as a typical representative of Brahmanical doctrines, it is undeniable that we must point to Sankara rather than to the legendary Vyasa, even though the latter be the alleged author of the *Vedanta Sutra*. Yet so utterly barren is India in both history and biography, that very little is known of the life of perhaps one of the greatest religious leaders she has ever produced."¹

6. *Resultant Life of the Period.* — Sir Richard Temple admirably summarizes the life of these centuries of religious transition. "It produced many splendid fanes, the ruins of which delight the modern observer. It was characterized by a fantastic mythology and a somewhat sensuous idolatry. It produced, in addition to the old code of Manu, a further set of regulations under the name of Yajnavalkya. Minute ceremonial observance, varying for every class, cramped the soul. Thus the spirit of the people was enslaved, their sentiments were cramped, and their thoughts awestruck. Their mind was turned to superstitious requirements rather than to the practical questions of public life. Their society was further en-

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 55.

feeble by the subjection of women. Maternal and conjugal influence must have existed, but in an irresponsible way. Each one of the countless sections of the community, each tribe or class, each cousinhood descending from a common ancestor, within its narrow circle became tenacious of its own traditions, guarding them against all the world, and caring little for anything extraneous. Hence arose the system of village communities, which was consolidated and hardened by the recurring troubles of the time. Each community was a brotherhood within its village only, with cohesion like that of a square of infantry. This institution saved Hindu society during the convulsions of the eleventh and succeeding centuries. But a society thus constituted was manifestly a ready prey for northern invaders. During the latter part of this era there were apparently some internal revolutions among the Hindus themselves."¹

VII. PERIOD OF MOHAMMEDAN RULE, 1001-1761 A. D.

From the time of Mahmud of Ghazni's invasion in 1001 and even before that date Indian annals become definite, and the accuracy of modern history takes the place of the guesses and the conflicting chronology that color its early annals.

1. *Character of Mohammedan Conquests.*—A common misconception of the character of the Mohammedan domination in India is removed by Sir William Hunter's words: "The popular notion that India fell an easy prey to the Musalmans is opposed to the historical facts. Mohammedan rule in India consists of a series of invasions and partial conquests, during eight centuries, from Subuktigin's inroad in 977, to Ahmad Shah's tempest of invasion in 1761 A. D. These invasions represent in Indian history the overflow of the nomad tribes of Central

¹ *Chambers's Encyclopaedia*, vol. vi., p. 117.

Asia, towards the southeast; as the Huns, Turks, the various Tartar tribes disclose in early European annals the westward movements from the same great breeding-ground of nations. At no time was Islam triumphant throughout the whole of India. Hindu dynasties always ruled over large areas. At the height of the Mohammedan power, the Hindu princes paid tribute, and sent agents to the Imperial court. But even this modified supremacy of Delhi did not last for 150 years (1560-1707). Before the end of that brief period, the Hindus had begun the work of re-conquest. The Hindu chivalry of Rajputana was closing in upon Delhi from the south; the religious confederation of the Sikhs was growing into a military power on the northwest. The Marathas had combined the fighting powers of the low-castes with the statesmanship of the Brahmins, and were subjecting the Mohammedan kingdoms throughout all India to tribute."¹

2. *Moslem Rulers.*—The rulers of these seven and a half centuries were of different nationalities. Of the eight houses or dynasties, four were Turki, two were Afghan, one was Sayyid, and one Mongol. All the invaders entered via the Northwest Passes, and Delhi was the commonest seat of power. The seven earlier dynasties possessed one common characteristic, namely, a fanatical Mohammedanism which caused them to look upon Indian races as infidels and an abomination.

Tamerlane and Baber.—Individual mention cannot be made of the many potentates who reigned during this period. The most famous of them belonged to the Mogul—Mongol—house of Timur, the last of the eight dynasties. As early as the first quarter of the thirteenth century, Genghis Khan had brought his Mongol hordes into Northwestern India on a brief foray. In 1398-99 Timur, better known as Tamerlane, "Timur, the Lame," conquered the territory between the Indus and the lower

¹ Hunter, *Indian Empire*, p. 323.

Ganges, retiring from there to his capital Samarkand with a fabulous amount of booty. Though he had proclaimed himself emperor at Delhi, the title lapsed till his grandson Baber revived it and became the first bearer of the famous title, the Great Mogul.

Akbar the Great.—It was his grandson, Akbar the Great, who in 1556—two years before Queen Elizabeth ascended England's throne—began his almost half-century reign, which revealed him as perhaps the greatest sovereign India ever had, as well as the greatest Asiatic monarch of modern times. This great conqueror and civil administrator of the Empire died in 1605, two years later than Queen Elizabeth. This was the fifth year after the British East India Company came into existence, and the fourth from the day when the first English ships touched India's shores. The architecture of his noble mausoleum near Agra, which is adorned with mingled Buddhist and Arabesque designs, testifies to the Catholic faith of one who was born a Mohammedan. Lord Tennyson's poem, *Akbar's Dream*, reminds one of Sir William Hunter's prose: "Akbar's conciliation of the Hindus, and his interest in their literature and religion, made him many enemies among the pious Musalmans. His favorite wife was a Rajput princess; another of his wives is said to have been a Christian; and he ordered his son, Prince Murad, when a child, to take lessons in Christianity. On Fridays—the Sabbath of Islam—he loved to collect professors of many religions around him. He listened impartially to the arguments of the Brahman and the Musalman, the Parsee, the ancient fire-worshiper, the Jew, the Jesuit, and the skeptic philosopher. The history of his life, the *Akbar-namah*, records such a conference, in which the Christian priest Redif disputed with a body of Mohammedan mullas before an assembly of the doctors of all religions and is given the best of the argument."¹

¹ Hunter, *Indian Empire*, p. 350.

3. *Maratha Confederacy.*—While the last of the Moguls held a titular position as late as 1857, and though Mohammedans to-day constitute more than one-fifth of India's population, Islam's temporal power fell before Hinduism as represented by the Marathas, who flourished from 1634 to 1888. They constituted a low-caste Hindu confederacy directed against the Mohammedan domination and had as their head a hereditary Brahman chief, whose capital was at Poona in the Deccan. This confederation was the principal power when England appeared in force upon the scene. At that time its civilization was of a lower order than any since the Vedic-Aryan times, and it gave rise to fresh evils, such as thuggee.

4. *Influence of Mohammedan Rule.*—The impress made upon India by its Mohammedan rulers was a mingling of good and evil. Again we quote Sir Richard Temple. "The Mohammedan system inculcated simplicity of faith and morals. It was bitterly opposed to idolatry and was at first iconoclastic, but in the end it extended toleration to Hinduism. It fairly respected the landed property and endowments of that religion. It introduced some fresh ideas, and imparted some breadth of ideas generally, and some improved notions of statesmanship and organization. Otherwise it produced but little effect upon Hindu civilization. It imposed its own official language and its own criminal law, but it maintained civil laws and customs for the most part. It undertook no public instruction, save that which was Moslem. It planted Moslems all about the country, but did not convert the indigenous people in large numbers anywhere except in one quarter. That exception was eastern Bengal, where the inhabitants embraced the Moslem faith, but how this came about is a question not settled. It has been conjectured that Buddhism survived here without caste, and that the inhabitants were not unwilling to adopt Mohammedanism as a casteless faith. Be this as it may, the eastern Bengal population has multiplied till

it amounts to nearly twenty-five millions, and is the largest Mohammedan people now existing in any one country. Finally, the Mohammedan power endured so long as it was recruited from trans-Himalayan regions and the hardy North; it soon lost its strength when its supporters came to dwell generation after generation in the hot country below the mountains."¹

VIII. CONTINENTAL EUROPEAN CONTACT

1. *The Portuguese Rule, 1498 to 18th Century.*—The Portuguese were the first Europeans to enter India in any considerable number. Though Columbus in 1492 desired to reach the peninsula in Spanish bottoms by a new westward route, he found a better land than India; and it was reserved for the Portuguese, Vasco da Gama, to double the Cape of Good Hope, and after an eleven months' voyage, to cast anchor off the city of Calicut, on May 20, 1498. For exactly a century—from 1500 to 1600—the Portuguese were supreme in the eastern seas and established a maritime empire, extending from Japan and the Spice Islands to the Red Sea and the Cape of Good Hope. "But they never commanded the necessary resources, either of military strength or personal character, for its maintenance and defence. They were also in another way unprepared for the commerce of which they thus obtained the control. Their national character had been formed in their secular contests with the Moors, and above all things they were knights errant and crusaders, who looked on every pagan as an enemy at once of Portugal and of Christ. It is impossible for any one who has not read the contemporary narratives of their discoveries and conquests to conceive the grossness of the superstition and the cruelty with which the whole history of their exploration and subjugation of the Indies is stained. Albuquerque

¹ *Chambers's Encyclopaedia*, vol. vi., p. 118.

alone endeavored to conciliate the good will of the natives and to live in friendship with the Hindu princes, who were naturally better pleased to have the Portuguese, as governed by him, for their neighbors and allies than the Mohammedans whom he had expelled or subdued. The justice and magnanimity of this rule did as much to extend and confirm the power of the Portuguese in the East as the courage and success of his military achievements; and in such veneration was his memory held by the Hindus, and even by the Mohammedans, in Goa that they were accustomed to repair to his tomb and there utter their complaints, as if in the presence of his shade, and call upon God to deliver them from the tyranny of his successors."¹

Portuguese Decay.—The union of the Portuguese crown with that of Spain in 1580 ruined Portuguese supremacy, and Spain's enemies, the Dutch and English, preyed upon Portuguese commerce as well. The Marathas on land completed the work of devastation, so that with the sack of Bassein in 1739, their power ended. To-day the Portuguese possess only 1,558 square miles of Indian territory—about half as large again as Rhode Island—in three sections on the western coast with a population of 572,290, many of whom are descendants of the early Portuguese settlers. Their European names and religious faith are about the only features differentiating them from the Hindus, whom they resemble in color and habits of life. The Portuguese half-castes on British territory are, as a rule, a thriftless, feeble class.

2. *The Dutch, 1602-1824.*—The Dutch were the first formidable rivals of the Portuguese in India, where their interests were represented by the Dutch East India Company. During the seventeenth century they were the foremost maritime power in the world. Their Asiatic capitals, Amboyna and Batavia in the Malay Archipelago, were not so exclusively devoted to the development of

¹ *Encyclopaedia Britannica*, vol. xii., p. 797, 9th ed.

India; yet between the years 1661 and 1669 they added to their own colonies there all the early settlements of the Portuguese on the Malabar Coast, as well as St. Thomé and Macassar. Their short-sighted commercial policy, which staked all on an unjust monopoly of the spice trade, and their great cruelty toward commercial rivals, led to the loss of their supremacy. The company's death-knell "was sounded by Clive when, in 1759, he attacked the Dutch at Chinsurah, both by land and sea, and forced them to an ignominious capitulation."¹

3. *The Danes, 1616-1845.*—Though the two Danish settlements founded in 1616 by the Danish East India Company at Tranquebar and Serampore, which were purchased by the English in 1845, were never of great commercial or political importance, they have a large place in the history of Protestant missions, as will be seen. Other settlements were Porto Novo, Eddova, and Holcheri.

4. *The French, 1674.*—Five East Indian Companies were formed by the French, the first in 1604; yet the earlier ones were mere trading schemes with no permanent settlements in India. Not until the last of these was founded in 1664, with the intention of rivaling the English and Dutch commercial achievements, did France have a strong base at Pondicherri, acquired in 1674. Two later governors of French factories and possessions, Dumas and Dupleix, "first conceived the idea of founding an Indian empire upon the ruins of the Mogul dynasty, and for a time the French nation successfully contended with the English for the supremacy of the East."² The treaty of Paris, 1763, conceded to England what the genius of Dupleix had earlier secured for France. By the later treaties of 1814 and 1815 she to-day possesses five separate dependencies in India, with an area of a little less than 200 square miles, having a population of 273,000.

¹ Hunter, *Indian Empire*, p. 426.

² *Ibid.*, p. 426.

5. *The Germans, 1722-1793.*—The German or Ostend Company, incorporated in 1722, was far more substantial than Carlyle pictures it in his satirical account of the Empire, Karl IV. and his "Third Shadow Hunt."¹ Its two settlements were regarded with hatred and fear by the English, Dutch, and French, and returned to the promoters a very handsome profit. Jealousies of the powers, diplomatic contests in Europe, and native opposition fomented by European courts, led to their final extinction in 1793.

6. *Minor Attempts.*—Less important attempts, partly abortive, were made by Prussia in 1753 and by Sweden in 1731, the latter being the last nation of Europe to engage in maritime trade with India, the company having been reorganized in 1806.

7. *Causes of Continental Failure.*—The nations of continental Europe, whose main object was a selfish one, that of territorial expansion and commercial aggrandizement, failed to largely benefit or affect India. The causes of failure are thus stated by the greatest authority on India: "The Portuguese failed, because they attempted a task altogether beyond their strength—the conquest and the conversion of India. Their memorials are the epic of the *Lusiads*, the death-roll of the Inquisition, an indigent half-caste population, and three decayed patches of territory on the Bombay coast. The Dutch failed on the Indian continent, because their trade was based on a monopoly which it was impossible to maintain, except by great and costly armaments. Their monopoly, however, still flourishes in their isolated island dominion of Java. The French failed, in spite of the brilliancy of their arms and the genius of their generals, from want of steady support at home. Their ablest Indian servants fell victims to a corrupt court and a careless people. Their surviving settlements disclose that talent for careful administration,

¹ Carlyle, *History of Friedrich II. of Prussia*, 3rd ed., vol. i., pp. 555-557.

which, but for French monarchs and their ministers and their mistresses, might have been displayed throughout a wide Indian Empire. The German Companies, whether Austrian or Prussian, were sacrificed to the diplomatic necessities of their royal patrons in Europe, and to the dependence of the German States in the wars of the last century upon the maritime powers. But the Germans have never abandoned the struggle. The share in the Indian trade which Prussian King and Austrian Kaiser failed to grasp in the eighteenth century, has been gradually acquired by German merchants in our own day."¹

IX. THE BRITISH IN INDIA

1. *Early English Attempts.*—Early attempts of England to reach India were directed to the Northwest Passage around the Arctic shores of America. Though unsuccessful, John Cabot and his sons discovered thereby Newfoundland, and sailed as far south as Virginia. Later English attempts to reach tropical India via the Arctic have left on American maps the names of Frobisher, Davis, Hudson, and Baffin. Another fruitless attempt to reach the same goal was through the Arctic waters of Europe and Asia, an attempt that ended at Archangel in Russia. Thomas Stephens, an Oxford Jesuit, was the first modern Englishman to reach the Indian peninsula in 1579. He was followed by a few of his fellow-countrymen, but it was not until 1699, when the Dutch raised the price of pepper from 3s. to 6s. and 8s., that indignant London merchants arose in protest and succeeded on the last day—or last day but one—of the seventeenth century in launching the English East India Company.

2. *East India Company, 1600-1857—Overcoming Rivals.*—This greatest factor in India's modern history, while trading to a limited extent with India from the

¹ Hunter, *Indian Empire*, p. 440.

first, nevertheless centered its interests in the East Indian Archipelago. Being driven out by the bitter and cruel opposition of the Dutch in 1664, it began in earnest to found settlements on the Indian seaboard. This led to serious conflicts, both diplomatic and martial, with the Dutch, Portuguese, and French interests. One after another these powers gave way before British diplomacy and arms until the last Occidental foe yielded with the capitulation of the hill fortress of Gingi in 1761. "That day terminated the long hostilities between two rival European powers in Coromandel, and left not a single ensign of the French nation avowed by the authority of its government in any part of India."¹

Eight Makers of British India.—But a more serious task confronting the Company was that of overcoming the opposition of native rulers and their armies and the developing of their territory when acquired. This extension of territory and assumption of power both on the part of the Company and later by the Government were not necessarily due to greed, but were often demanded by moral obligations. Eight names stand forth with a special prominence between 1757, the date of the momentous battle of Plassey, and 1857, when the Sepoy mutiny ended in the passing of the Company. *Robert Clive* had reached Madras penniless to enter the service of "John Company" as a writer. He was moved to suicide by the drudgery of such a life, but the repeated failure of his pistol to do its work extorted the exclamation: "It appears I am destined for something; I will live." And he did live to be known to the Hindus as *Sabat Jung*, "the daring in war," and to the Occident as the hero of Plassey, and the founder of Britain's Indian Empire. *Warren Hastings* preserved for England during a world crisis the Empire which Clive had founded. The seven long years of his remarkable trial, so

¹ Orme, *History of Military Transactions in Indostan*, Madras Reprint, vol. ii., p. 733.

well known through Macaulay's untrustworthy essay, ended in acquittal, and proved the greatness of his genius and the inestimable value of his Indian administration. In the words of H. G. Keene: "It was felt by those persons who knew or cared about the matter at all that the alleged errors of Hastings were overbalanced by great public services. He had prevailed in war; he had left Bengal at peace; he had organized the administration in all its branches; he had fostered learning; above all, he had founded an empire which no one thought of abandoning."¹ *Charles Cornwallis*, whose defeat at Yorktown proved as ruinous to the British cause in America as his Governor-Generalship of India was of value to the Company and to England, extended the dominion founded and preserved by Clive and Hastings. *Lord Wellesley* went to India "inspired with Imperial projects which were destined to change the map of the country. . . . From the first he laid down as his guiding principle, that the English must be the one paramount power in India, and that native princes could only retain the personal insignia of sovereignty by surrendering their political independence. The history of India since his time has been but the gradual development of this policy, which received its finishing touch when Queen Victoria was proclaimed Empress of India on the first of January, 1877."² The *Marquis of Hastings*, who had prepared himself for his Indian Governor-Generalship by fighting in the Revolutionary War from Bunker Hill to Charleston, succeeded in converting the brave mountaineers of Nepal into the staunchest of British allies; and later in 1818 his forces crushed out the Maratha confederacy, the last opponents, and absorbed their territory. The map of India, as changed by Lord Hastings, remained unaltered until 1848, and it was his proudest boast that he and Sir John Malcolm "had conferred the blessings of

¹ *Chambers's Encyclopaedia*, vol. v., p. 581.

² Hunter, *Indian Empire*, p. 464.

peace and good government upon millions who had groaned under the exactions of the Mahrattas and Pindaris." Other makers of India were *Lord Amherst*, by whom the dominion was extended into Lower Burma in 1825, and *Lord William Bentinck*, upon whose Calcutta statue are inscribed Macaulay's words: "He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study it was to elevate the intellectual and moral character of the nations committed to his charge." *Lord Dalhousie*, the greatest of Indian proconsuls, added four extensive kingdoms, besides a number of principalities, to the Queen's dominions. More important, however, than territorial acquisitions, which were secured partly against his will, were those internal improvements and the abolition of manifold wrongs which marked his beneficent rule.

Sepoy Mutiny.—In 1857 occurred the Sepoy Mutiny, just a century after the battle of Plassey and 200 years from the time when the Maratha struck a deadly blow at the Mohammedan power. Its varied causes—prominent among which were the conquests of Dalhousie and his introduction of the elements of modern civilization, supposed by the Hindus to be inimical to their best interests—indicate the breaking up of the old order and the coming of the new. Despite the horrors of that time—strangely parallel to those of the Chinese Boxer Uprising in 1900—the event marks an epoch in India's history. With it came the dissolution of the East India Company, and the open assumption in 1858 by the English crown of powers that had been really accumulating with each renewal of the Company's charter and the consequent necessity for increasing support by royal troops.

3. *India's Expansion Since 1857.*—During the past forty-five years Britain's power and influence in India have constantly increased. On January 1, 1877, Queen



Mausoleum of Akbar the Great, near Agra



Cawnpore Memorial Well—Sepoy Mutiny

Victoria was proclaimed Empress of India on the historic ridge overlooking the Mogul capital of Delhi. The last portion of Burma remaining unconquered became part of the Indian Empire in 1886, and the British sphere of influence has been extended northwest to include a good share of Baluchistan and a fringe of Afghanistan. While the native states still contain two-fifths of India's territory and more than one-fifth of its population, their relation to British rule is a close and helpful one and they share, to a considerable extent, in the advantages accruing to subjects on British territory.

4. *Native Views of British Rule.*—What the Hindus have become under British rule will be seen in subsequent chapters. Suffice it here to give the opinion of an enlightened Hindu leader, Babu S. N. Banerji: "As a representative of the educated community of India,—and I am entitled to speak on their behalf and in their name,—I may say that we regard British rule in India as a dispensation of Divine Providence. England is here for the highest and the noblest purposes of history. She is here to rejuvenate an ancient people, to infuse into them the vigor, the virility, and the robustness of the West, and so pay off the long-standing debt, accumulating since the morning of the world, which the West owes to the East. We are anxious for the permanence of British rule in India, not only as a guarantee for stability and order, but because with it are bound up the best prospects of our political advancement. . . . Marvelous as have been the industrial achievements of the Victorian Era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Roads have been constructed; rivers have been spanned; telegraph and railway lines have been laid down; time and space have been annihilated; Nature and the appliances of Nature have been made to minister to the wants of man. But these are nothing when compared to the bold, decisive,

statesmanlike measures which have been taken in hand for the intellectual, the moral, and the political regeneration of my countrymen. Under English influences the torpor of ages has been dissipated; the pulsations of a new life have been communicated to the people; an inspiriting sense of public duty has been evolved, the spirit of curiosity has been stirred, and a moral revolution, the most momentous in our annals, culminating in the transformation of national ideals and aspirations, has been brought about."¹

¹ Jones, *India's Problem*, pp. 51, 52.

III

RACES AND THE COMMON LIFE

THE preceding chapter has furnished the historical background and interpretation of what will here be said of the peoples and life of India to-day. Their diverse origin and environment make it almost impossible to speak in anything more than a general way of their character and life. The reader must refer to accounts of the different races for definite statements concerning them.

I. SOME FACTS BASED ON THE CENSUS

1. *Census of 1901.*—One of the most remarkable achievements in census taking ever recorded was accomplished during the month of March, 1901, when a vast army of enumerators learned the leading facts concerning the 294,361,056¹ inhabitants of India. It is one of many indications of Britain's superb organization of the forces in her peninsular Empire.

Comparisons.—This population, excelled only by that of China, is two and a third times that of the Russian Empire, and nearly four times as large as the population of the United States. It is almost exactly seven times as great as that of the British Isles. One-fifth of the inhabitants of the globe are consequently under consideration when one studies India, a fact that should be impressed indelibly upon the Christian's memory.

¹ *Statesman's Year-Book*, 1903, p. 135.' Unless otherwise stated the India statistics of the present chapter will be quoted from this source,

2. *Distribution.—British and Native Possessions.*—Roughly speaking, these multitudinous millions are distributed between the native states and the British provinces in the ratio of one to four, the states having a population of 62,461,549, while the British provinces have 231,899,507 inhabitants. About four-fifths of the people of India are thus directly amenable to English authority, while the remaining fifth is largely influenced through English laws and friendly supervision.

Urban and Rural Distribution.—Even more important from the missionary point of view are the facts concerning urban and rural distribution. In 1901 there was a population of 29,244,221 in the 2,148 towns classed as urban, 570 of which contained less than 5,000 inhabitants each. This means that more than nine-tenths of the people live in villages and hamlets and that there were but few large cities — only thirty-one — of over 100,000 inhabitants in 1901.

Comparative Density.—The average density of population for the entire Empire in 1901 was 167 per square mile, while that of Ontario and Quebec in the same year was 6.76 per square mile, and the population of the British Isles was a little more than twice as dense as in India — 343.9 per square mile. In 1900 the United States had 21.4 inhabitants per square mile, about one-eighth of the density of India's population.

Differing Indian Densities.—The native states are less than half as populous as the British provinces, the average per square mile in native territory being ninety-two, while in the British provinces it is 213. The most populous regions are those of the Ganges valley and the coast districts of the Deccan, while the most sparsely settled sections are in the northwestern part of India. The density of Bengal province, including its feudatory states, is 494 per square mile, while Bengal proper has 588 as compared with Rhode Island's 407, England and Wales' 558, and Belgium's 589 per square mile. Hence next to Belgium,

the Nile valley, and the great plain of China, Bengal proper is the most densely peopled section of the globe of any considerable size.

3. *Foreigners in the Empire.*—India, unlike South America and Africa, is a mission field that will never be largely affected by accession to its population from other lands. So far as numbers are concerned they are a negligible quantity. Thus in 1901 the total number of persons not born in India, including the French and Portuguese possessions, was only 641,854, or one foreigner to every 459 of the population. Yet it is true that this small percentage is vastly more influential than numbers would suggest. They are India's rulers, teachers, and captains of industry and commerce. Omitting all reference to the missionaries, and aside from the political, industrial, and commercial relations of these immigrants which are usually helpful, their presence is often an evil. Not a few of them have exerted an unfortunate influence, especially in increasing intemperance.

4. *Emigration.*—Thus far emigration has not affected to any appreciable degree the population of India. Few of the higher classes leave their country, as the obstacles due to caste regulations are very serious. Coolie emigration is likewise small, averaging during the years 1897-1901 only 13,874 per annum. Most of these go to the British colonies in Africa, the South Seas, and the West Indies, where the moral influences are not much better than in their native land; hence on their return they do not improve its morale, nor are they otherwise helpful as a result of their wider contact with the world. It is not probable that India will ever become through emigration a great factor in the life of other Asiatic countries, or of any portion of the globe. The Hindus, therefore, are not as strategic a people to win as are the Japanese and Chinese, either as apostles of a new religion, or as propagators of their own faith.

5. *Vital Statistics.*—Some particulars are called for as to the vital statistics of India. A comparison of census data for 1891 and 1901 shows a net increase in the Empire of 7,046,385. There was an addition during these years of nearly eleven millions in the British provinces and a decrease of nearly four millions in the native states. Famine and plague have been unusually severe; yet even bearing these in mind an increase of about two and a half per cent. in a decade is small compared with a gain during the same years of 9.9 per cent. in the British Isles, from which a large emigration was going on.

Prevalent Diseases.—An examination of the official list of diseases causing death during the years 1882-1890 indicates that by far the largest proportion of serious cases to be treated by the medical missionary is the result of fevers. Cholera comes next, followed by bowel complaints, smallpox, and injuries. All other fatal cases constituted only about one-fifth of those in the entire list.¹ More than a quarter of those born die during their first year, the great mortality of infants being largely due to improper sanitation and insufficient nourishment.

II. THE RACES OF INDIA

1. *Some Statistics.*—The last Indian census divides those races having a population of over one million into three great language groups, namely, the Indo-Chinese, originally inhabiting the northern and northeastern borders and numbering 11.71 millions; the Dravido-Munda, originally of the Deccan, with 59.69 millions; and the Indo-Aryan, originally of the northern half of India, with 221.15 millions. While language is not always a safe criterion for racial variations, especially when different peoples have been living beside one another for thousands of years, it will serve for the purpose now in mind.

¹ Hunter, *Indian Empire*, p. 771.

2. *Physical Qualities.*—The appearance of these race stocks varies with environment and occupation, as well as because of fundamental racial peculiarities. Even in a given village differences will be noted that would put to the blush any attempt at a scientific description of its inhabitants. Perhaps nothing more definite can be stated than what Sir Richard Temple has compressed into a few lines. Physical traits "vary together with race and climate. The stature is often tall in the North, and short in the South—very much as in Europe. Strength does not depend on height, of course. The Nepalese are short, so are the Mahrattas; both are strong. As a rule, strength with courage is found more in the North than in the South, but least perhaps in the Gangetic delta. Bengal is the only large province that furnishes no recruits to the army. Physical endurance, the power of making protracted bodily exertion with but scanty sustenance, is perceptible everywhere; in some places it is extraordinary, and rarely to be equalled in any country. As a point of comparison, a native has hardly half the strength or nervous force of a European, perhaps not more than one-third; his work comparatively would be in the same proportion."¹ Professor Ratzel gives a somewhat more definite picture of the Indo-Aryans, who constitute more than seven-tenths of the entire population. "The Hindu of Aryan type is brown, from dark to coffee-colored, darker as a rule in low than in high castes; of medium height; with sleek black hair, handsome oval face, thin, often slightly curved, nose; beard and hair less close than in Europeans. The eyes are large and almond-shaped, the lips pronounced, the chin weak. The form, especially in the women, is often very beautiful, but the legs are weakened by long continuance in a squatting posture. The skull is a fine oval of small or medium size, the forehead not strongly marked. Hindus of higher castes in European dress most resemble Greeks

¹ *Chambers's Encyclopaedia*, vol. vi., p. 104.

or Southern Italians. It is difficult sharply to separate this type, for unknown blendings cause it to vary in a Semitic, mulatto, or Malay direction."¹

3. *Mental Caliber.* — Estimates of the intellectual ability of the Hindus vary from that of slight respect to periods of highest panegyric. Abbé Dubois thus writes: "The mental faculties of the Hindus appear to be as feeble as their physique. . . . There are, of course, very many sensible, capable persons amongst the Hindus, who possess marked abilities and talents, and who by education have developed the gifts with which nature has endowed them; but during the 300 years or so that Europeans have been established in the country no Hindu, so far as I know, has ever been found to possess really transcendent genius."² At the other extreme, place this opinion of Max-Müller: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe, — we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, — may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I should point to India."³ The truth lies between these two quotations — nearer the estimate of the Abbé, certainly, than that of the Oxford professor. Ignorance and a low mentality are inevitable in the lower castes who have for ages been deprived of opportunities for study and whose lives

¹ Ratzel, *A History of Mankind*, vol. iii., p. 358.

² Dubois, *Hindu Manners, Customs and Ceremonies*, p. 324.

³ Max-Müller, *India, What Can It Teach Us?* p. 24.

have been spent in a lowly or disgusting employment within the limits of a few square miles. Similarly, the Brahmins ought to be intellectual as they have been the teachers and scholars of India for milleniums. Heredity acts in their favor, just as it militates against the lower castes.

4. *National Characteristics.*—Professor Ratzel regards the race as a whole as wanting in spirit, which so bends and adapts itself as to lose energy. He adds: "This trait, want of spirit and laziness, increases, as we go east and south, to the point of apathy. The Indian's virtues are more negative than positive. His best points lie in the direction of power to endure and forego; his gentleness, however, does not exclude outbreaks of savage cruelty, which together with his despotic severity towards human beings stands in sharp contrast with the kindness towards animals enjoined by his religion. Very similar is his northern brother, but hardier and more warlike. Everywhere in North India we find warlike races, particularly in the west. Southern India, too, once had the warlike and chivalrous caste of the Nairs, who have now degenerated to policemen. The Kallers of the Carnatic inherited the qualities of bold robbers and fighters; and a part of them were distinguished for their loyalty as 'castle-warders.' They are people who are betrothed over a sword. Even the primitive stocks have not all descended to the lowest stage in renunciation of self-respect and loss of resisting power."¹ A paragraph from Sir Richard Temple's article above referred to adds other important particulars. "For the upper and middle classes, domestic affection, munificence, tenacious adherence to custom, veneration with awe leading to superstition, love of external nature, an inclination for abstract meditation, mental acuteness and subtlety, litigiousness, shrewdness of observation; for the humbler classes, temperance, patience, docility, charitableness to the indigent, endurance, fortitude under disaster, and industry.

¹ Ratzel, *A History of Mankind*, vol. iii., p. 365.

The qualities termed principle and public spirit in Western phrase cannot be predicated of any class. Deep attachment to the ancestral religion takes the place of patriotism. ‘Dharm’ to the Hindu, and ‘Din’ to the Mohammedan, mean virtue under a religious sanction. In justice to the women, it must be said that, despite their subjection and seclusion, they have shown courageous fortitude in times of danger and charitable munificence when endowed with means.”¹

5. *Wild Tribes.*—Those peoples who most interest foreigners because of their nearness to nature or lack of cultivation are the small non-Aryan tribes and nationalities which do not figure largely in accounts of the country. Among these are the isolated *Andaman Islanders* in the Bay of Bengal, who, when first met by the English, were naked cannibals of great ferocity. They daubed themselves with red earth and in times of mourning donned a suit of olive-colored mud. To express friendship or joy they made a noise like weeping. Their names were of a common gender and were given before birth. As for religion, their sole conception of a god was that of an evil spirit who spread diseases. Though after half a century of English rule they have become somewhat civilized, they are yet sunk in deepest degradation.

Anamalai Hill Tribes.—In Southern Madras on the Anamalai Hills there is a whole series of broken tribes. Hamlets of long-haired Puliars live on jungle products, mice, or any small animals that they can catch, and worship demons. The thick-lipped, small-bodied Kaders are a remnant of a higher race, who file the front teeth of the upper jaw as a marriage ceremony.

The Leaf-wearers of Orissa.—In the tributary state of Orissa is the interesting tribe of Juangs or Patuas, literally the “leaf-wearers.” Their women formerly wore no clothing, their only vestige of covering being a few strings of

¹ *Chambers's Encyclopaedia*, vol. vi., p. 104.

beads around the waist with bunches of leaves attached. Until quite lately they have had no knowledge of the metals, but instead used flint weapons, thus representing the Stone Age in our own day. Sir William Hunter quotes this statement concerning their habitations: "Their huts are among the smallest that human beings ever deliberately constructed as dwellings. They measure about six feet by eight. The head of the family and all the females huddle together in this one shell, not much larger than a dog kennel."¹ Other peoples quite as interesting are living outside the pale of Christian interests, though efforts are being made to reach them by various missions.

6. *Wild Tribes vs. Hindus.* — The advantages and disadvantages of missionary labor among the wild tribes as contrasted with those for the civilized races are brought out in the following statement concerning the difference between the Hindus and these tribes. "(1) The Hindus have division of caste; the aborigines have no caste. (2) The Hindu widows do not remarry; the widows of the aborigines do remarry, mostly taking the younger brothers of their former husbands. (3) The Hindus venerate the cow and abstain from beef; the aborigines feed on all flesh alike. (4) The Hindus abstain from intoxicating drinks; the aborigines delight in them, and even their religious ceremonies are not complete without them. (5) The Hindus prepare their own food, or take only what has been prepared by a higher caste; the aborigines partake of food prepared by any one. (6) The Hindus do not shed blood habitually, but no ceremony of the aborigines is complete without the shedding of blood. (7) The Hindus have a caste of priests; the aborigines select their priests out of those particularly skilled in magic, sorcery, or divination, or in curing diseases. (8) The Hindus burn their dead; the aborigines mostly bury their dead. (9) The Hindu civil institutes are municipal; those of the aborigines are

¹ *Encyclopaedia Britannica*, vol. xii., p. 777.

patriarchal. (10) The Hindus have known letters, science, and the art of writing for more than three thousand years; while the aborigines are now, at least, illiterate."¹

III. LANGUAGES AND LITERATURE

1. *Statistics.*—The languages spoken in 1901 by a larger number of people than a million are eighteen.² Ten years before there were no less than 150 different tongues that were regarded as worthy of individual mention in the census tables. As the foot-note indicates, in 1901 about three in every ten spoke Hindi or Hindustani. The *Statesman's Year-Book* remarks that a man knowing ordinary Hindustani could make himself understood in most parts of India, a statement tempered by the late Census Commissioner, J. A. Baines' assertion "that, what with real differences of language and local dialects of peculiar vocabulary or pronunciation, the native of any part of India cannot go many miles beyond his birth-place without finding himself at a loss in communicating with his fellow."³ Le Bon declares even more despairingly that if one wishes to be understood in every part of India, before starting on his tour he must know 240 languages and 300 dialects.

2. *Linguistic Facts*—*Sanskrit*.—Though it is no longer a spoken language,—if indeed it ever was,—it is a help to an understanding of the Aryan vernaculars, which are

¹ Hurst, *Indika*, pp. 124, 125.

² Languages and Population Speaking Them in 1901, Expressed in Millions:

LANGUAGES	POP.	LANGUAGES	POP.	LANGUAGES	POP.
Hindi . . .	87.14	Rajasthani . . .	10.92	Santali . . .	1.79
Bengali . . .	44.62	Kanarese . . .	10.37	W. Pahari . . .	1.71
Telugu . . .	20.70	Gujarati . . .	9.93	Assamese . . .	1.35
Marathi . . .	18.24	Burmese . . .	7.47	Central Pahari	1.27
Punjabi . . .	17.07	Malayalam . . .	6.03	Pushtu . . .	1.22
Tamil . . .	16.53	Sindhi . . .	3.01	Gondi . . .	1.12

³ *India, Ceylon, etc.*, p. 3.

spoken by about sixty-five per cent. of the people of the Empire. The great body of modern Indian speech is made up of words similar in nature or origin to the corresponding ones in Sanskrit; while in the vocabulary of religion, philosophy, and abstract ideas, identical terms are imported from that language.¹ Even Tamil, a Dravidian tongue, is said to contain forty per cent. of Sanskrit.² Apart from the value of this tongue as containing most of the sacred books and as giving prestige to the missionary who has mastered it, it is an actual aid to language study, particularly in Northern India.

Hindi and Hindustani.—The language most widely spoken and ranking first among Indian vernaculars in strength and dignity is Hindi, with its cognate form of speech known as Hindustani, or Urdu. It prevails through most of Northern India, except in the border regions. Through the early Mohammedan conquerors in the North Persian and Arabic were introduced, while the conquered used Hindi. The constant mingling of the races, particularly in the camps, modified each form of speech and resulted in a composite known as Urdu,—“camp” language,—or Hindustani.

English.—Though twenty-five Indian languages are native to a larger number than is English, it is nevertheless the language of the Government and of the higher education. Being acquired from literature that is largely classical and from foreign instructors who are purists to a large degree, or else from native teachers who have acquired it in the way described, the better educated have an English pronunciation and vocabulary that evoke admiration. Of course, those who merely dabble with the language seem to be speaking pidgin English, as they say towelee for towel, buckus for box, Markeen for American, etc. The semi-philosophical character of Indian students, as they study

¹ Hunter, *Indian Empire*, pp. 397, 398.

² *Principal Nations of India*, p. 124.

English, is reflected in the following definitions of vice and beauty, found in an examination paper of a student of Madras University. "Vice.— Whatever may be the vices, they still have outwardly some mark of virtue. Beauty.— Some girls buy the powder at bazaar to rub their faces with it, so that they may look more beautiful. By so doing old men also appear young, which is a work of miracle in nature, and those who desire to be beautiful wore curled, snaky hair of another woman who is dead. They who wear most of it are heavy physically and morally light."¹

3. *Vernacular Literature.*— While English will ever increase in prevalence and influence, the great work of missions must always be accomplished through the vernaculars. With each year the native press is increasing its output and consequent power. During 1901 the number of vernacular newspapers published was 774 in nineteen languages or dialects. The daily having the largest circulation was the *Gurakhi* of Bombay with about 5,000 copies per issue, while the weekly standing foremost was the *Dasumati* of Calcutta with 17,000 copies. In 1900-1 there were in India 2,198 presses at work; and in addition to 1,146 newspapers and periodicals — including English — which were printed, 8,036 books were published. Of these 6,807 were in Indian languages.²

Need of Better Literature.— With the fifteen million readers in India to-day, the need of a higher grade of vernacular literature is made evident by the considerations urged by Dr. Jones. "The books which the Hindus have published in their vernaculars, and which alone are accessible to the people, are low in their tone and debasing in their morality, even when they are not anti-Christian and infidel in their aim and spirit. There is great need that we supplant the unworthy, trivial, obscene books which find currency among the natives, by a wholesome, pure and

¹ Hurst, *Indika*, p. 362.

² *Statesman's Year-Book*, 1903, p. 143.

elevating Christian literature. The minds of the people of that land are poisoned, beyond anything that we realize, by that debasing literature which is the product of their own faith and legends.

Infidel Writings. — “The enemies of our faith are active in India. Anti-Christian and infidel literature is scattered broadcast over that land. Bradlaugh, the high-priest, and Ingersoll, the prophet, of unbelief, are known all over India. Their base and slanderous attacks upon our faith are there not only known in English, but they are translated into many of the vernaculars of the land. I have seen extensive quotations from Ingersoll’s ‘Mistakes of Moses,’ printed in tract form and scattered among the people in remote villages in South India. Many of the people of that land learn of Christianity only through these translated diatribes of Western infidels.”¹

IV. THE COMMON LIFE

One cannot picture the common life of India within brief compass, differing so widely in its varied realms, unless the attempt be confined to the life of typical sections. Here the necessary lack of detail is supplemented by the Indian fiction of to-day, particularly that of Kipling, Mrs. Steele, and Mr. Forrest.

i. *A Cosmopolitan City.* — City life affects only the minority of India’s inhabitants and is to some degree modified by contact with the Occident. A ride through its capital reveals this life as most largely affected by European contact. Calcutta is known as the city of palaces, mainly because it is so great a center for England’s rulers and men of wealth. Within its eight square miles — thirty with suburbs — are crowded over 1,100,000 inhabitants, very cosmopolitan in character, though mostly natives of Bengal.

¹ *Missionary Review of the World*, 1902, pp. 513, 514.

European Section. — In the European section of the city with its beautiful Maidan Esplanade, its official buildings and abodes of wealth, its great fort and its gardens, we have little to do, since they remind one of a modified England rather than of India. The foreign residences are detached and stand in ample grounds. The Doric pillars, flat roofs, and plastered walls, set off by green blinds, are suggestive of coolness, an object of desire in that hot climate. There are no cellars or basements, since, in the rainy season, the water is only three or four feet from the surface. The two or three stories are devoted to the various purposes of a wealthy home, and the furnishings correspond with the means of the owner. Broad verandas are a feature in many homes and the housetop is a place of common resort.

The Native City. — In the native portion of the city such innovations as Victoria Square give place to old names, as the Barber's Bazaar and the Brahman's Village. Calcutta being so comparatively recent a city, there are few buildings more than a century old. One is struck at the outset by the fact that all of a tradesman's goods are exposed to view out in front, where he sits or stands selling his wares, often in very small quantities. Some sales are so limited in value that they are paid for in cowries, 100 of which are worth about a cent. Another striking feature is the method of carrying on the work in the open shops, which are at once salesrooms and manufactories. In some of the narrow streets, European and Asiatic goods are for sale, the resort of most travelers.

Homes of Wealth. — The homes of the wealthy natives in Calcutta impress the traveler with their size. This is a necessity, since the family system of India may sometimes make it necessary to furnish accommodations for 200 people. These homes consist of two or more courts, one behind the other. The front one is occupied by the gentlemen of the family. The rear of the quadrangle contains a

room or a platform intended for worship, to the latticed galleries of which the women of the household living in the quadrangle behind have access. Back of the women's quadrangle, there is sometimes a walled enclosure containing a tank for bathing.

Houses of the Poor.—A vast majority of the homes in Calcutta are of a very different style. They are structures of mud or matting with tiled or thatched roof and with only a little lattice work to admit light and air. Some of them are without even this convenience, so that when the doors are closed they are quite dark within. They may likewise have a veranda, where guests of the family are received. Each one of the houses thus described is the home of a family, and its furnishings are very meager.

2. *A Southern Village.*—The majority of the missionaries and their converts are found in the southern half of India, and nearly all of the Christians call the village their home. Since about nine-tenths of the inhabitants of the Empire live in these little centers of life, the village is worthy of special mention. A native writer, Mr. Rama Krishna, speaks of the average hamlet as containing some fifty or sixty houses. "A cluster of trees consisting of the tamarind, mango, cocoanut, plaintain, and other useful Indian trees, a group of dwellings, some thatched and some tiled, a small temple in the center — these surrounded on all sides by about 500 acres of green fields, and a large tank capable of watering those 500 acres of land for about six months — this is the village."¹ Scarcely any one lives isolated outside the hamlet, because of the greater protection afforded from the lawless in a center of life. The houses are of one story and have mud walls and a thatched or tiled roof, though the latter is an extravagance which only the well-to-do can afford. The front walls may be decorated with vertical stripes about a foot wide, red alternating with white. More commonly, however, utility

¹ Rama Krishna, *Life in an Indian Village*, p. 29.

rather than ornamentation is consulted and the front of the house is covered with cakes of cow manure, which dry in the sun so as to become fit for fuel. The limited space around the house is occupied by cattle-stalls and grain-bins. Not far away is the village tank for washing clothes, watering cattle, and irrigating fields. The village well, patronized by the higher castes, the bazaar or market place, where the few articles required by the inhabitants are sold, stray donkeys grazing near by, a few starving dogs, and an abundance of dusky children in nature's garb, are other details in the picture.

House Interior.—“The interior of the average native house is even more unattractive than its rude exterior. Chairs and tables there are none. A low stool, a rude cot always shorter than a man and without mattress, a loose mat for the accommodation of visitors, a box or two for storing away jewels, best clothing, and other valuables, and innumerable earthen pots for holding rice and other provisions, complete the stock of furniture, but not all the other stock. Cows, calves, buffaloes, bullocks, and fowls are received upon terms of the greatest familiarity in the ordinary Hindu house, and generally occupy a conspicuous place in the very bosom of the family.”¹

3. *Hindu Family System.*—We are not to understand by the word family what is included in that term in the Occident. In India the joint-family system prevails, according to which its members for three generations live together, where this is possible. Not only do they dwell together, but they hold all things in common, no member of it having the right to claim anything as his own. We thus have in India the patriarchal system, which minimizes the individual and magnifies the family unit. With the incoming of Western ideas, the educated classes of the Empire are becoming restive, but steps have been taken to modify the whole régime. “The recent introduction to the Ma-

¹ Rowe, *Every-Day Life in India*, pp. 30, 31.

dras Legislature of the so-called 'Gains of Learning Bill' is the first serious attack made upon that system. By means of this bill, which was introduced by an orthodox Hindu but which is not yet passed, an educated man could claim exclusive right to ownership of all properties acquired by him through his education. Thus, for the first time in India an individual might claim, apart from the family, that wealth which was acquired by himself. This bill has brought opposition from the public, because it conflicts with the rights of the joint-family and is a serious blow to all the old Hindu family privileges. The Hindu joint-family system, while it has been a source of some blessing to the land, has also been a serious curse in that it has fostered laziness, dissension, and improvidence, and has put a ban upon individual initiative and ambition."¹ It should be added that the system above described affects mainly the higher grades of society. The laboring classes usually live separately, as in other countries.

4. *India's Women*.—The low place given to women in the family is the primal cause of India's degradation, if Tennyson's lines are true:

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;
If she be small, slight-natured, miserable,
How shall men grow?"

From the hour when the infant girl's advent is reported by the disappointed father as the birth of "nothing" and regarded as due to the anger of offended deities, to the day of a Hindu woman's death, she endures deprivations and actual wrongs which would be insufferable in an enlightened community. It is true that some of these wrongs are imperfectly understood in the West. Thus the horrors of zenana life, which are often measured by exaggerated illustrations, affect only a fraction of Indian women, the re-

¹ Jones, *India's Problem*, pp. 24, 25.

mainder moving about almost as freely as in other lands. The real evil of the zenana system consists in the fact which causes it, namely, the lust of evil men and the polygamy of the household, or the joint-family system, which necessitate the seclusion of their women. The high-born lady herself, however, often regards her narrow and irksome life as a badge of rank and a cause for congratulation.

Women Admired and Honored. — Western travelers recall with delight the beauty of many Indian women, despite the blemishes of reddened finger nails, saffron-dyed faces, throat bedaubed with red ocher, and a wealth of clumsy jewelry, including iron rings among the poorer classes. It is also to be noted that the female in India as in no other country holds a large place in the worship of the people. The famous reformer, Keshab Chander Sen, though using the Lord's Prayer, nevertheless felt so deeply the power of the fact just mentioned, that he changed its first sentence to "Our mother who art in heaven."¹ Missionaries also are not slow to render these women high honor, as witness these testimonies: "Such extraordinary accounts of the condition of Hindu women have found their way into English print that the European new-comer's greatest surprise is to find them so much like their sisters in other parts of the world. He observes in them many of the graces, virtues, and whims which belong to women in European countries. . . . Still, they are not the slaves—the miserable victims of men and of gods—which our early reading led us to picture them. It is true that women do not receive that respect and consideration here which they meet with in European countries, but it does not follow that they are unhappy in consequence of the neglect."² "Generally speaking, woman is the redeeming feature of India. . . . Usually she is devoted to her hus-

¹ Jones, *India's Problem*, pp. 149, 150.

² Rowe, *Every-Day Life in India*, p. 89.

band, a passionate lover of her children, the conserver of society, the true devotee in religion."¹

The Obverse — Zenana Women. — This, however, is less than half the truth. Beginning with the zenana life, we note the claim that "it has now become to India ladies a part and parcel of their creed. Modesty, in a word, is to them the very breath of their nostrils. To do away with it is a violation of one of the virtues of a woman."² But what of their virtual imprisonment, injurious to themselves and to their children? What of the ever-present consciousness of their sex and their fear of man? One consequence of such an emphasis is expressed in the words of the Indian writer: "Instead of promoting virtue, it has tended to make the imagination prurient." Think, too, of the narrow horizon of thought and activity of these prisoners without hope. One does not wonder at the oft-quoted statement of the well known traveler, Mrs. Bishop, when, to the deprivations already named, are added the heart burnings of polygamous households. "I have lived in zenanas," she writes, "and can speak from experience of what the lives of secluded women can be, the intellect so dwarfed that a woman of twenty or thirty is more like a child, while all the worst passions of human nature are developed and stimulated; jealousy, envy, murderous hate, intrigue running to such an extent that in some countries I have hardly ever been in a woman's house without being asked for drugs to disfigure the favorite wife, or take away her son's life. This request has been made of me nearly one hundred times. This is a natural product of a system that we ought to have subverted long ago."

Early Marriage and Widowhood. — Without speaking of the host of women who leave home to pander to the gods and godless men, one can not but think of the millions of Indian women who endure the sorrows incident

¹ Jones, *India's Problem*, p. 151.

² Fuller, *Wrongs of Indian Womanhood*, p. 97.

to child marriage. A girl may be betrothed as soon as born, though her second and real marriage may not occur until she is ten or more. Too often becoming a mother before she is mature enough to endure the strain, she goes through life a victim of brutal lust, it may be of a man several times her own age. There are two other things even worse than this. It may happen that no one is found to marry her, and as custom requires her to have a husband, she becomes, in Bengal at least, the wife of a professional bridegroom of the Brahman caste. He will marry any number of women and girls for a suitable fee, seeing his wives occasionally, or perhaps never after the wedding-day. The other greatly dreaded wrong is that of child widowhood, which, in multitudinous cases, is her lot, even though she may never have been married, her betrothed having died in boyhood. As in 1891 there were in India 22,700,000 widows, one realizes the flood of misery that overspreads the land. Everywhere are shorn, jewelless, starving outcasts, the ill-starred members of society, shunned by all except those base men for whom the word widow is synonymous with harlot. Those widows who have sons are an exception to others not so blessed.

Woman's Common Lot.—What the masses of Hindu women endure is indicated in Bishop Caldwell's *Tinnevelly Missions*. "If slavery means social degradation, Hindu women must be regarded as slaves; for not only are they denied equal rights with the men, but they are regarded as having no claim to any rights or feelings at all. The Hindu wife is not allowed to eat with her own husband; her duty is to wait upon her husband when he is eating and to eat what he has left. If they have any children, the boys eat with their father, and, after they have done, the girls eat with their mother. Nor is this custom among the lower classes only; it is the custom amongst every class of Hindus, in every part of India where I have been.

If a party are going anywhere on a visit, the men always walk first, the women humbly follow; the wife never so far forgets her place as to walk side by side with her husband, much less arm in arm. Worse than all this is the circumstance that women are unable to read, and are not allowed to learn."¹

Burmese Women.—One numerous class of women furnish an exception to the above statements, namely, those living in Burma. Mrs. Hart says of them: "While the Burmese man has, by the force of the combined influences of Buddhism and climate, become either an indolent, harmless monk, or an easy-going, amiable, pleasure-loving countryman, the Burmese woman, influenced in a far less degree by religion, untrammeled by convention, and gifted with freedom of action from her earliest youth, has developed into an individual of marked intelligence and strong character. The women are the traders of the country; with them large contracts are often made by government officials. They keep the stalls in the bazaars, and they aid their husbands in the sale of the paddy harvests. Denied education in the past, Burmese girls are now beginning to avail themselves eagerly of the government schools for women established by the English."²

5. *Hindu Children.*—Patience is the one word which especially applies to the poorer children of India. From the days when, as babies, they lie alone for hours, tormented by flies and mosquitoes, but apparently contented in contemplating their dusky hands, until, prematurely old, they reach adolescence, they endure all sorts of hardness with scarcely a word of complaint. They are timid and usually respectful to their elders. The play instinct is not so fully developed in them as it is in the Occident. As for intellectual qualities, children learn rapidly if the memory only is called into play. When the reasoning

¹ Murdoch, *Indian Missionary Manual*, pp. 91, 92.

² *India, Ceylon, etc.*, pp. 264, 265.

powers are involved, the children of the higher castes are naturally superior to those who receive no intellectual heritage from scholarly ancestors; hence the lowest castes are not so hopeful from the intellectual viewpoint as are the Brahmans.

6. *Caste—Its Degeneracy.*—The preceding chapter has suggested the historical origin of the social distinction known to the West by the Portuguese term, *casta*, or caste, and to the Hindus as *jati*, meaning race or class, or else as *varna*, color. The four clearly defined castes found in the *Laws of Manu*, namely, the Brahmins, Kshattriyas, Vaisyas, and Sudras, are now not so distinct, and instead of four castes their number is legion. The Brahmins come nearest to being an exception to the rule,—though even they are subdivided into nearly 2,000 classes,—and so probably are the Rajputs, who claim to be the lineal descendants of the Kshattriyas. As for the Vaisyas and Sudras, they are endlessly subdivided and the early distinctions have ceased to exist. The successors of the ancient Sudras are the most numerous by far, and when added to the Pariahs or outcastes, they represent about nine-tenths of the population.

Definition and Rationale.—Indian caste of to-day is a hereditary institution that is at once social, industrial, religious, and, to some extent, racial in character. In the religious sense it would more properly be considered in the following chapter. The native view of caste is well set forth by Dr. Duff. “The great family of man, in the opinion of the Hindus, is made up of different genera and species, each as essentially distinct from the rest as one genus or species of birds, beasts, or fishes is from one another. . . . However closely different birds, beasts, and fishes may resemble each other in outward appearance and general characteristics, each kind will keep itself distinct by its food, its habits, and its sympathies; will associate and congenialize with those of its own kind, in preference

and to the exclusion of others. It would be monstrous if the members of one genus would cease to resemble and unite with the members of its own genus and mix with and adopt the distinguishing marks and habits of another. It would be strange indeed were the lion to graze like an ox, or the ox to slay its prey like the lion. The special capabilities also of service to be derived from any particular genus or species of animals cannot be transferred to another. A sheep or an ox, for example, cannot be made to answer the same purpose as a horse. It would be unnatural to expect that an ox should carry a rider as swiftly as a horse can, and wrong to make the attempt to train him for the race-course.

Essential Factors.—“Ideas somewhat akin to these seem to form the groundwork in the Hindu mind of the prevalent notions of caste, and may help to account for the fact that the points considered most essential in caste are food and its preparation, intermarriage within the same caste only, hereditary occupation, and a peculiar sympathy with the whole caste, which, taking the form of initiative-ness, leads an individual Hindu to follow the example of his caste, just as a sheep or a wild pigeon follows the example of the flock. These ideas also may so far explain the ground of the local variations observable in the cus-tom and usages of the same caste. In one place a Hindu will consent to do what in another he would peremptorily refuse to do, simply because in the former he is counte-nanced by the example of his brethren, and not in the latter; just as a flock of sheep or pigeons may, from acci-dental causes, somewhat vary its habits or movements in different localities.”¹

Its Advantages.—There are undoubtedly benefits connected with caste. Missionaries have noted its value in the matter of securing the economic advantages of di-
vision of labor and the protection coming from the larger

¹ Duff, *Letters on the Indian Rebellion*, pp. 324-326.

caste family. It promotes to some extent cleanliness and is a moral restraint in certain directions. It has also proven its value to the British Government from a political and police point of view; it has kept alive a learned class which might otherwise have been blotted out of existence. To the higher classes it has been a temperance element of great value in that it forbids the use of liquor. Caste has made the Hindus content with their lot, and the system has always upheld a certain standard of morals by its exaction of obedience.

Its Evils.—The evils of caste are endured without protest, except among the more enlightened. Indeed some of the greatest sticklers for the institution are found among the very lowest, even the outcastes. Some of the evils of the system in society and in the church are set forth in Canon Churton's paper on the subject. "Bishop Heber called it 'an isthmus cast up between Christ and Belial, a bridge left standing for a retreat to paganism, a citadel kept erect within the Christian enclosure for the great adversary's occupation: this is what the Gospel cannot tolerate.' Bishop Spencer said: 'Idolatry and superstition are like the stones and brick of a large fabric, and caste is the cement. Let us undermine the common foundation, and both will tumble at once.' The keen discernment of Bishop Milman perceived at once that caste was the sinister influence that blighted the mission to the Santhals in Krishnagur. . . . The Indian reformers, differing in many ways, are of one mind in denouncing caste as the great hindrance to progress and social and physical improvement. Babu¹ Nagarkar, of Bombay at the Parliament of Religions, maintained that 'the abolition of caste is the first item of the program of social reform in India. Caste,' he said, 'has divided society into innumerable cliques, and killed healthy enterprise. It is an unmitigated evil, and the veriest social and national curse.'

¹ He is simply Mr. and not Babu,

All our domestic degradation is due to this pernicious system.'"¹

Relation to Missions.—For the missionary, though the system is indeed a most perplexing problem, it brings with it an element of hope, as Arthur has well shown. "Each family and each caste is impacted in itself, and concreted with all the others, each person forming but a particle of the mass. A man's mind consists of the traditions of the ancients, the usages of his caste, and the dogmas of his sect; independent principles, independent convictions, independent habits, he has none. You cannot move him without disintegrating the mass. It is no light work. A Hindu mind is not dissevered from the system but by the application of vast forces. Slowly and painfully it disengages itself; it halts and heaves and writhes before finally parting—and many treat this as an obstacle to the spread of Christianity in India. Is it so? Most indubitably, if the object of Christianity be to gain in a few years a given number of converts. But if her object be to pervade all the regions of Hindustan, then the social bonds, which at first retard individual conversions, so far from being obstacles to a universal revolution, are but agencies which infallibly conduct to the remotest depths of the country the impression made by the missionary at the surface. . . . Where the population is limited and the relations of society are loose, it is, humanly speaking, comparatively easy to convert a man to Christianity. This conversion is of unspeakable importance; it saves a soul from death. But what relation has this event to the stability of Satan's empire in the continents that contain more than half the human family? Scarcely any. A jewel has been snatched from destruction, but no stone struck from the foundation of the citadel of evil. Not so with the conversion of one forming part of

¹ *Official Report of the Missionary Conference of the Anglican Communion of 1894*, p. 198.

a system which embraces a continent. His escape rends a link in a chain whereby millions upon millions were bound. . . . In no country will individual conversion, in a given locality, be slower at first than in India; in no country will the abrupture of masses from the 'great mountain' be so vast or so rapidly successive."¹

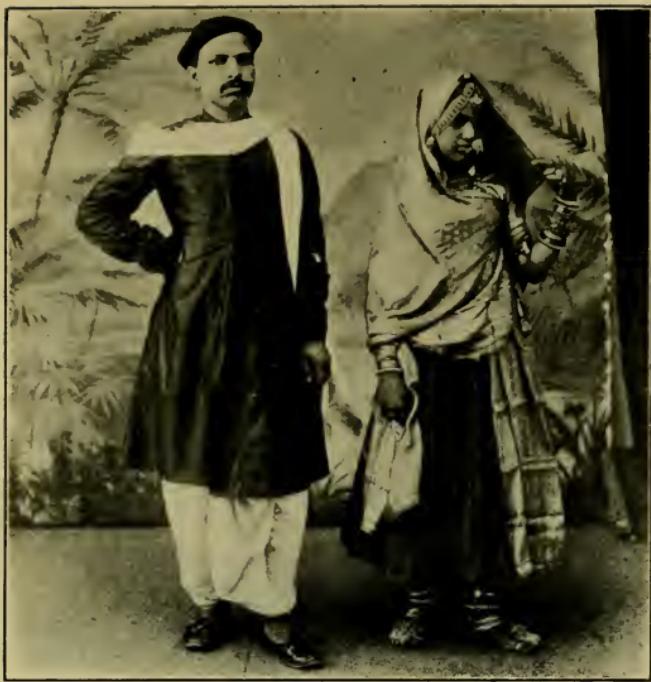
7. *Occupations.*—The callings most widely represented in India at the time of the last census are as follows, the numerals and decimals indicating the number of millions of people who are engaged in or depend upon the various occupations: Leather, horns, boxes, etc., 3.2; transport and storage, 3.5; metals and precious stones, 3.7; wood, cane, and matting, 3.8; state and local administration, 3.8; provision and care of cattle, 3.9; commerce, 4.2; learned and artistic professions, 4.9; independent means, 5; personal, household, and sanitary services, 10.7; textile fabrics and dress, 11.2; food, drink, and stimulants, 16.7; earth work and general labor, 17.9; agriculture, 191.7.² It will thus be seen that about sixty-five per cent. of the population is dependent on agriculture, while only one person in sixty belongs to the learned or artistic professions, and but few more possess independent means. Of these callings, agriculture and the allied trades are the only ones held in esteem. "The emblem of honor is the plow, which the peasant proudly scrawls as his sign-manual whenever he has to enter into any written transaction."³

8. *Village System.*—India's village system is somewhat unique and very interesting. In the form which it assumes throughout most of India, it is a microcosm, as complete in itself and as independent of outside support as is possible. The nucleus is the peasantry, at the head of which stand the families descended from the traditional first settlers. The peasants usually enjoy a fixed tenure,

¹ Arthur, *Missions to the Mysore*, pp. 313-315.

² *Statesman's Year-Book*, 1903, p. xlvi.

³ *India, Ceylon, etc.*, p. 25.



Young Brahman and His Wife



Yogi, with Mark of His God on His Forehead

subject to an annual rent charge paid to the State. The whole country is thus under small holders having a hereditary interest in the land. The rest of the community group themselves about the landed classes, to whom they minister, being remunerated by a share in the arable land of the village, or else by receiving a proportion of the harvest of each landowner. Cash only occasionally enters into the matter. Artisans of a village rarely work for a wider market than their own community, being content with the patronage of their own friends.

Villagers—The Headman.—The influential members of this miniature world are few, but they are an important factor in the missionary situation oftentimes, and always are worth considering. Monier-Williams graphically describes these dignitaries.¹ At the apex is the headman or president, who is frequently illiterate. He is paid from a fixed proportion of the land and exercises the functions of a civic magistrate, somewhat as does the mayor of a Western town. “He is the chairman of the village or town council, called a panchayat, which often holds its sittings under a large tree. He decides disputes, apportions the labor and the amount of produce which each laborer is to receive as remuneration, and is responsible for the annual proportion due to the Government.”

The Accountant.—Next comes the accountant, or notary, who is often a Brahman and who transacts the village business, keeps the land accounts, and attends to the rents and assessments.

Village Priest.—The village priest is a Brahman and is in many respects superior to the headman and the accountant. He officiates at weddings and other important family ceremonies and is always to be revered. “His anger is as terrible as that of the gods. His blessing makes rich; his curse withers. Nay, more, he is actually worshiped as a god. No marvel, no prodigy in nature is believed to be

¹ Monier-Williams, *Brahmanism and Hinduism*, pp. 456-462.

beyond the limits of his power to accomplish. If the priest were to threaten to bring down the sun from the sky, or to arrest its daily course in the heavens, no villager would for a moment doubt his ability to do so. . . . The priest confers incalculable benefits upon the community of which he is a member by merely receiving their presents. A cow given to him secures heaven of a certainty to the lucky donor. The consequences of injuring him are terrific. The man who does him the smallest harm must make up his mind to be whirled about after death for at least a century in a hell of total darkness. This will suffice to account for the respect paid to the Brahman priest by the peasants, who sometimes drink the water in which his feet have been washed, by way of getting rid of their sins with the least possible difficulty."

The Astrologer.—In some cases the priest is also the astrologer. As a chief part of the religion of the people is the fear of the evil influence of stars and planets, this dignitary is constantly needed to determine lucky days for reaping and sowing and to counteract bad omens, such as a sudden sneeze, the chirping of a lizard, or an envious look. "He can cause diseases as well as cure them and can destroy life by the repetition of magical texts. He is, I fear, the only physician. The true art of healing and sanitation is unknown."

The Schoolmaster.—Most villages also have a schoolmaster; though here, too, the priest sometimes combines with his own this important office. A widespread tree or convenient shed furnishes a schoolroom where the alphabet may be scratched on leaves or on the dust of the ground. Deafening screams prove that his hopeful charges have mastered the multiplication table and the other rudiments of knowledge. Failure to satisfy this pedagogue may result in punishment, such as the culprit's standing on one foot for half an hour or his hanging for a few minutes with his head downward from the limb of

a nearby tree. If two boys are involved, the penalty may be to knock their heads together several times.

Artisans.—A number of other men are essential to the happiness of the dweller in this microcosm. The barber is a religious necessity, as shaving is required by the Hindu's faith. He also serves as a manicure and massagist and will crack the joints of a customer in a way to delight the most fastidious. Then there is the blacksmith with his hammer, tongs, file, and bellows, and his stone anvil. Sitting on his hams he deftly fashions hoop-iron into bill-hooks, nails, and plow ferrules. The weaver is famous abroad as well as at home; for India was probably the first land to perfect weaving, and it is from that country that we get the word calico, i. e., Calicut goods, and chintz, the Sanskrit for variegated. The shoemaker, too, will turn out a respectable pair of shoes, given time and advanced pay in order to buy a side of leather, and fashion from it the article desired with his rough last, knife and awl. The potter, albeit making little that can be classed among ceramics, is most useful in fabricating the rough domestic ware, which may be used only once and then shattered, and from that up to the earthenware floats used to ferry people across a swollen stream. In different spheres two other men are most useful to the community, the goldsmith, who converts into articles of adornment—and thus into a convenient form of treasure easily guarded from theft—the precious and baser metals, and the lowest of the village corps, as well as one of the most useful, the serf or menial. He goes by many names; but a common one, coolie, indicates by its original meaning—a day's wage—the fact that he labors by the day. In the city he is a most useful man of all work, a scavenger, etc. In the country he adds to these duties that of farm laborer.

The Farmers.—The life of the majority of India's inhabitants, the nearly 192,000,000 farmers, is graphically described in the writings of a native, who is speaking of

the Reddis, a sub-division of the Sudras, who may be regarded as the representative husbandman of South India. "As is the case with all those who have to work, and work pretty hard with their hands for their daily bread, the Reddi is a very early riser. After partaking of a good quantity of cold—or rather, decomposing—rice gruel, well mixed with soured buttermilk, and with a few green chillies for a relish, the Reddi will set out, plow on shoulder and staff in hand, to the fields at a distance, returning home late in the evening. The women and children, or at least such of them as are either not old enough or strong enough for outdoor labor, will stay at home, attending to cooking, fetching water, sweeping, and other similar household occupations, or will work at the spindle, turning out no small quantity of yarn, which is either sold, or given to the village weaver to be turned into clothes for the use of the family. Some of the women, too, go to the nearest market-town, weekly or oftener, to dispose of what home-produce they may have in the shape of vegetables, milk, curds, or ghee, returning home laden with such articles of household consumption as are not procurable in their own village.

Their Meals.—"The most serious part of the day's business in a family such as that we are describing, is the cooking of the mid-day meal. A good portion of the food then prepared is at once taken to those members of the family working out of doors, carried in a basket on the head, or just as often in pots slung to a pole that is carried on the shoulders. After eating follows the traditional siesta, in which even outdoor laborers indulge; and, after awaking therefrom, there will be the usual routine of domestic duties gone through, terminating with the preparation of supper. In the midst of her culinary operations, the Reddi's wife will rise to perform what is perhaps the only act approaching to worship in a homestead such as hers, namely, the lighting of the lamps. Washing her

hands, face, and feet, and smoothing her hair, she will light a wick, put it in a little saucer of oil, and prostrate herself before it with arms outstretched and the hands joined together in the well-known Hindu attitude of worship, calling the while on the names of the family or village deity, or just as often on the goddess Lakshmi, the source of all temporal welfare. Anon the evening meal is ready, and those at home anxiously await the return of those who are still outside. When the latter approach the house, they are presented with a vessel of water to wash their feet, washing away thereby, as it were, all evil that they may have brought with them from without, before entering the house.

Evenings. — “After supper, betel-nut will be chewed and tobacco smoked, and one by one the several members of the Reddi family will go to sleep, thus bringing to an end one of the usual uneventful days of their ordinary existence.”¹

Importance of the Village. — It is such communities as these, in which the vast majority of India’s inhabitants live and where most of the missionary work is to be done, of which Elphinstone writes: “This union of the village community, each one forming a separate little state in itself, has, I conceive, contributed more than any other cause to the preservation of the people of India through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness and to the enjoyment of a great portion of freedom and independence.”²

Industrial Conditions. — Wages are very low, averaging for the laborer four cents a day and for the artisan fifteen cents. Consequently poverty is omnipresent, so that Sir William Hunter could say that forty millions go through

¹ *Pen and Ink Pictures of Native Indian Life*, by a Hindu. *Madras Times*, 1879.

² Rowe, *Every-Day Life in India*, p. 158.

life with too little food, while Sir Charles Elliot of Assam wrote, "I do not hesitate to say that half of our agricultural population never know from year's end to year's end what it is to have their hunger satisfied." Combinations in the interest of labor are common. Caste is in itself a trade-guild and a mutual assurance society. In the former capacity it insists on the proper training of the youth of its craft, regulates wages, deals with trade delinquents, supplies courts of arbitration, and promotes fellowship by social gatherings. In those sections where each trade forms a guild irrespective of caste lines, it aims to regulate competition among its members and uphold its own trade interests as against the disputes with other craftsmen. Its use of guild and assurance funds unites with caste to supply the place of a poor-law.

9. *Amusements.* — The amusements of the Hindus do not assume any prominent place in their life, unless religious festivals are regarded in this light. Those not requiring physical exertion are appreciated next to those that contribute to the Hindu ideal embodied in the widely used word *tamasha*, meaning show, display, pomp, and implying noise and a crowd. Wrestling, acrobatic performances, jugglery, fireworks, chess, nautch-dancing, and songs and stories form the staple among the adults. Children indulge in Hindu variations of marbles, pussy in the corner, blind man's buff, hide and seek, odd or even, etc.

V. THE GOVERNMENT OF INDIA

1. *British Control* — In the matter of government, "India, in its widest sense, includes British India and the Native States; the former is under the direct control in all respects of British officials. The control which the Supreme Government exercises over the Native States varies in degree, but they are all governed by the native princes, ministers or councils, with the help and under the

advice of a resident, or agent, in political charge either of a single State or a group of States. The chiefs have no right to make war or peace, or to send ambassadors to each other or to external States; they are not permitted to maintain a military force above a certain specified limit; no European is allowed to reside at any of their courts without special sanction; and the Supreme Government can exercise the right of deposing a chief in case of misgovernment. Within these limits the more important chiefs possess sovereign authority in their own territories. Some of them are required to pay an annual tribute; with others this is nominal, or not demanded."¹

2. *Evils.*—Kipling has familiarized the reading public with the life of Indian officialdom, but he has not made clear enough the burden of most missionaries' lives, who have groaned beneath the weight of their convert's litigiousness, or shared the sorrows of others who have unwillingly been brought before the courts. As testimony can be had for any untruth, and as fees and bribes must be freely given to underlings, the cause of justice often fails, and petty spite or greed unlawfully wins the case. These evils are not due to the theory of English courts, but rather to the character of the people, who shamelessly perjure themselves in any case not under the jurisdiction of the native panchayet. The evil most open to rational complaint is thus described by a native lecturer on the subject, Mr. R. Dutt: "The people of an entire district or sub-division of a district look up to the district officer or to his police for decision in the triflingest matters; and all local authority which village elders and village panchayets enjoyed of old has been swept away under a system of administration far too minute and centralized. One of the evils of this system is that the officials are not in touch with the people; they recognize no constituted leaders and heads of the people; they deal with the people

¹ *Statesman's Year-Book*, 1903, p. 133.

through the worst of all possible channels, the police. . . . In the pettiest disputes the villagers go up to the magistrate or the police for settlement; the autonomy of Indian village communities, which outlived centuries of rule under Hindu and Mohammedan kings, is virtually gone; and the agricultural population now rush to law courts and impoverish themselves. Litigation is demoralizing; thousands of simple and truthful agriculturists are tutored in falsehood in order that they may be effective witnesses; and the nation is judged by the falsehood uttered in courts."¹

¹ *India, Ceylon, etc.*, pp. 316, 317.

IV

THE RELIGIOUS LIFE OF TO-DAY

CHAPTER II. contains an account of the development of India's religions, from the comparatively pure adoration and worship of the great powers of nature, through the period of religious philosophizing and the reforms of Buddha, down to the present-day degradation of religion and the attempted restoration of its pristine glory. What is here written presupposes a knowledge of that chapter and is a brief presentation of the religious life of India at the opening of the twentieth century.

I. THE CENSUS OF 1901

1. *Statistics.*—According to the last census the religions of the Empire are as follows:¹

Jews	18,228	Animists	8,584,349
Parsees	94,190	Buddhists	9,476,750
Jains	1,334,148	Mohammedans	62,458,061
Sikhs	2,195,268	Hindus	207,146,422
Christians	2,923,241	Others	2,686

2. *Distribution.*—The provinces containing most of the Jews are Bombay,—which is the habitat of more than three-fourths of them,—Bengal, and Madras. Bombay is likewise the home of almost eighty-four per cent. of India's Parsees, making it the greatest stronghold of that faith in the world. Nearly half of the Jains are also found

¹ *Statesman's Year-Book, 1903*, p. 141.

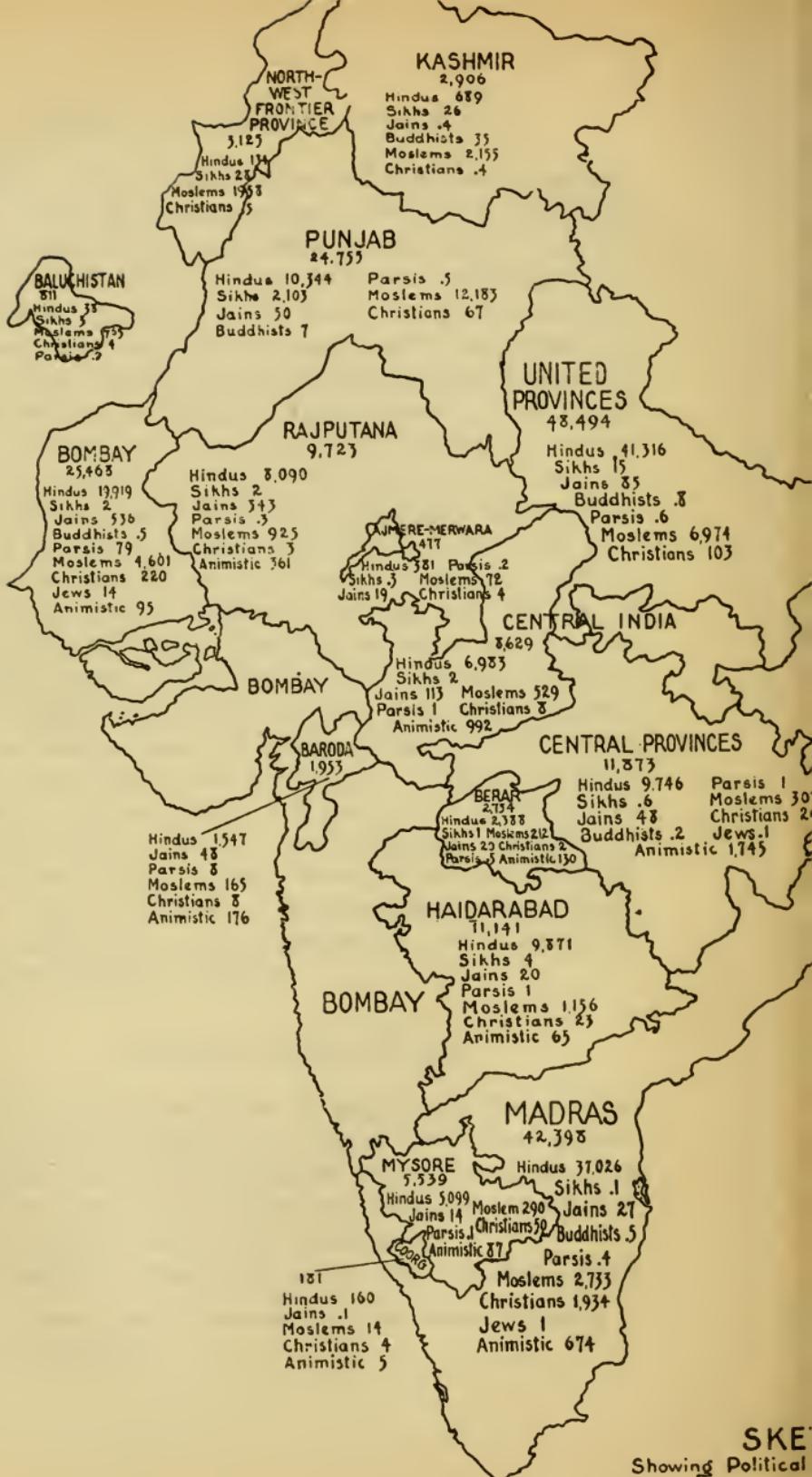
in Bombay, while Central India, and Rajputana especially, contain most of the remainder. The Sikhs are almost wholly found in their early home in the Punjab. Catholic and Protestant Christians, are fairly well distributed over the Empire; though if a line were drawn due west from Calcutta about four-fifths of them would be found south of it, two-thirds of the entire Christian population being in the single province of Madras. Bengal, Bombay, and Burma are the provinces coming next in the number of resident Christians. Holders of animistic beliefs are most numerous in Assam, the Central Provinces, and Bengal, with a goodly number in Burma, Madras, and Central India. The Buddhists have been driven out of their original home and are now almost wholly confined to Burma and the rim of adjacent Bengal, though Kashmir, bordering on Tibet, also has some 35,000. Mohammedanism is strongest in North India, Bengal being the home of more than twenty-five millions of Moslems, and the Punjab standing next in order. Madras and Hyderabad are the two southern provinces having the largest number of Moslems. Of all religionists the Hindus are by far the most ubiquitous, abounding in all sections except Burma, Baluchistan, and Kashmir, where either Buddhism or Mohammedanism is so prevalent. Madras, the United Provinces, and Bengal have the largest number of Hindus.¹

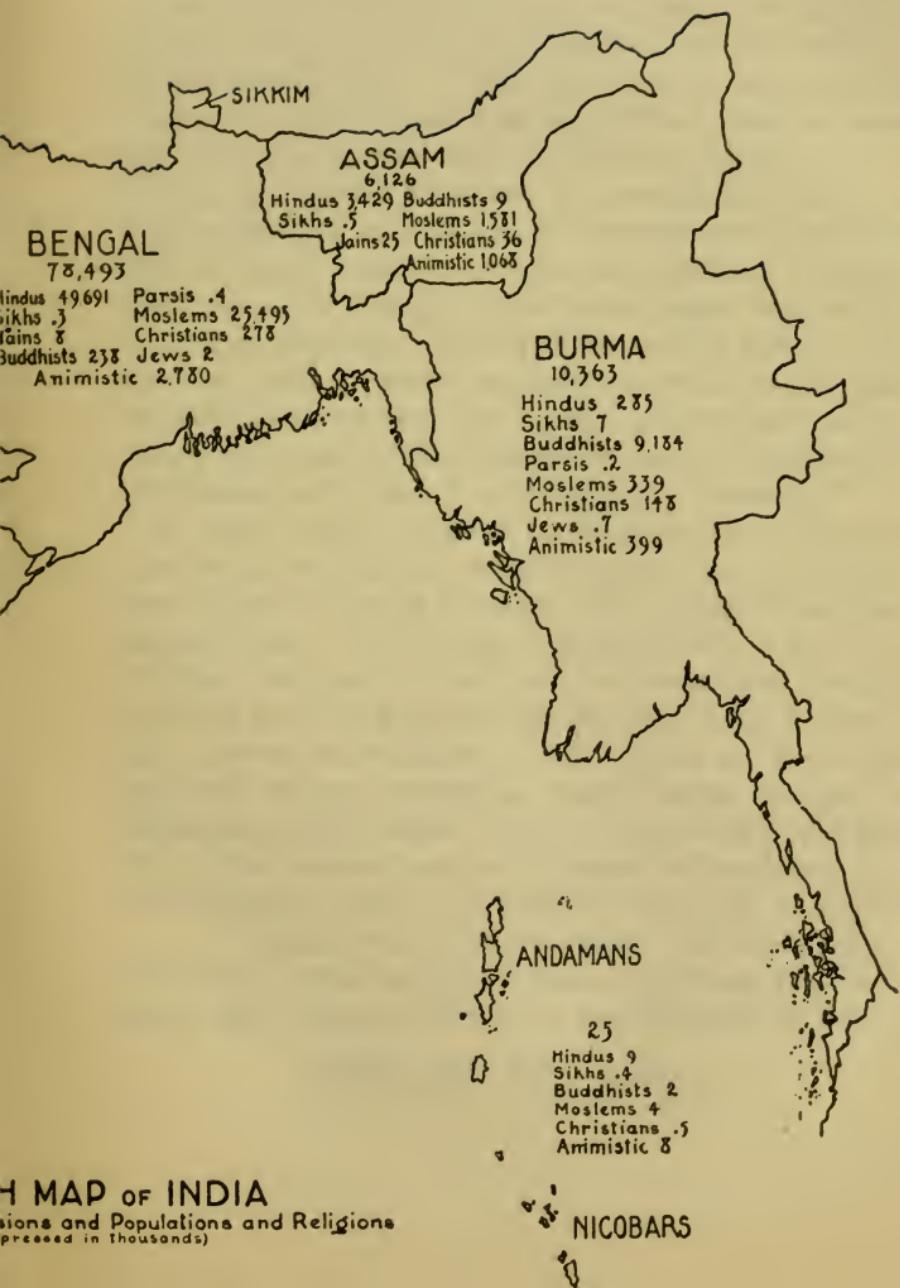
II. INDIA'S MINOR FAITHS

While with the exception of animism all the religions noted under this head are of a higher order than popular Hinduism, they may be summarily treated as affecting but few in the entire mass of the population, and hence they may be regarded as of minor importance.

I. Judaism.—The Jews have been in India from

¹ For a more particular statement of the distribution of India's religions, see sketch map.





remote times, apparently from the first or second Christian century. "The Buddhist polity, then supreme in Southern India, was favorable to the reception of a faith whose moral characteristics were humanity and self-sacrifice."¹ Hence it was strong for a time, and then lost its place to early Christianity, whose forerunner it had been. At present the cities of Bombay and Poona are the chief centers, though the Black and White Jews of Cochin are the most interesting. "The Blacks were originally the slaves of the Whites, as is shown by their historical documents. It is not known when the Whites came to India. . . . The purity of their blood and the remarkable fairness of their complexion indicate that the settlement has been from time to time reënforced from northwestern countries. They are an exceedingly conservative people; and in their two synagogues, they conduct their worship perhaps more like the Jews of twenty centuries ago than do any other representatives of that race to-day. The day-school connected with the White Synagogue closely resembles the little school which our Lord attended at Nazareth."²

2. *The Parsees.*—Driven by Moslems from their Persian home, the Parsees have for more than a thousand years made the city of Bombay and its neighborhood their adopted land. "Their faith, Zoroastrianism, is the purest of ethnic religions. It has preserved its ancient integrity and high tone much better than its sister faith, Brahmanism. Among the members of this religion are found men possessed of great enterprise, much wealth, the spirit of philanthropy and culture. They give high honor and position to their women, and in all matters of civilization are considerably in advance of even the best class of Hindus. . . . Though these Parsees have, for more than a millennium, made India their home, they have kept themselves apart from the people of the land and are still as

¹ Hunter, *Indian Empire*, p. 285.

² Jones, *India's Problem*, pp. 55, 56.

truly foreign in the land of their adoption as are the English residents.”¹

3. *The Jains.*—The Jains of to-day are hardly true to their name,—Jaina means victorious ones, saints who have reached perfection through self-conquest and discipline,—yet they are superior in their morality to the vast majority of Hindus. “Being mostly traders, merchants, or bankers, they live in towns, and the wealth of many of their community gives them a social importance greater than would result from their mere numbers. It is even said that half the mercantile transactions of India pass through their hands. Their charity is boundless, and they form the chief supporters of the beast hospitals, which the old and striking animistic tenderness for animals has left in many parts of India.”² In South India it should be added, the Jains are almost exclusively engaged in agriculture.

Their Temples.—Fergusson has this to say of their larger temples, whose magnificence and beautiful locations are so characteristic of Jainism: “They are situated in separate enclosures surrounded by high, fortified walls; the smaller ones line the silent streets. A few priests sleep in the temples and perform the daily services, and a few attendants are always there to keep the place clean, or to feed the sacred pigeons, who are the sole denizens of the spot; but there is no human habitation, properly so called, within the walls. The pilgrim or the stranger ascends in the morning and returns when he has performed his devotions, or satisfied his curiosity. He must not eat, or at least must not cook his food, on the sacred hill, and he must not sleep there. It is the city of the gods and meant for them only, and not intended for the use of mortals.”³

¹ Jones, *India's Problem*, p. 58.

² Thornton, *Parsi, Jaina and Sikh*, p. 40; see also Hunter, *Indian Empire*, p. 205.

³ Fergusson, *History of Architecture*, vol. iii., bk. ii., p. 226.

4. *The Sikhs.*—The Sikhs, not mentioned in Chapter II., are chiefly known to the West as loyal and brave soldiers of Britain's Sovereign, both within and outside India. Yet originally the martial bond afterward uniting them was wanting, Sikh signifying "disciple" merely; and the devotion of the disciples to their Guru, or divine guide, was the main feature of their life from the day of Nanak, their founder and a contemporary of Columbus, to the tenth Guru, Govind Singh, with whom the succession ceased. He made war the holy occupation of all the initiated, so that less than a century ago it could be said of them, when trained under European officers, that the Sikh army for steadiness and religious fervor had not seen its equal since the days of Cromwell's Ironsides.

Amritsar.—From the time of the fourth Guru, who purchased the large square tank at a place called from that fact Amritsar, "pool of immortality, or nectar," this has been the holy place of Sikhism. He also built in the midst of this tank the famous Golden Temple. His son, Arjan, compiled and placed therein the most sacred book of their religion, the *Adi Granth*, or "First Book." Next to the Taj at Agra, the Golden Temple is the most famous piece of architecture in India; yet its fame among Sikhs is due to the two *Granths* enclosed within this beautiful shrine. The tenth Guru, after adding martial passages to the peaceful *Adi Granth*, left the two books as the perpetual guide of his sect.

Bibliolatry.—Although the temple is free from images, "the *Granth* is in fact the real divinity of the shrine and is treated as if it had a veritable personal existence. Every morning it is dressed out in costly brocade and reverently placed on a low throne under a jeweled canopy, said to have been constructed at a cost of 50,000 rupees. All day long chowries are waved over the sacred volume, and every evening it is transported to the second temple on the edge of the lake opposite the causeway, where it is

made to repose for the night in a golden bed within a consecrated chamber, railed off and protected from all profane intrusion by bolts and bars."¹

Present Status.—Though originally a sort of compromise between Islam and Hinduism, Sikhism has degenerated in recent years, so that even on the margin of its sacred lake there is set up an image of Krishna. A large number "adopt caste, wear the Brahmanical thread, keep Hindu festivals, observe Hindu ceremonies, and even present offerings to idols in Hindu temples."² According to the census report of 1891, "the only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced nowadays are that the hair of the head and face must never be cut, and that smoking is a habit to be avoided."

5. *Buddhism.*—Omitting all reference to Christianity until later in the book and treating animistic faiths under Hinduism in its lower popular acceptation, Buddhism is next on the census list. Although Hinduism was profoundly affected by Buddhism, despite its rejection of the system as a whole, and while its doctrine of transmigration is that so widely known through Buddhism, and even though Buddha is included in the Hindu Pantheon as the ninth incarnation of Vishnu, this great faith is a vital issue only in Burma and on the Tibetan borderland.

In Burma.—In the eastern part of the Empire Gautama has almost undisputed sway. "In estimating the Burmese national character," writes Mrs. Hart, "it must be always borne in mind that the Burmans are essentially Buddhistic. Buddhism in its purest and most spiritual form is the religion which influences them from their early youth; it molds their views of life, defines its aims, gives motive to endeavor, and reveals the great hereafter. The

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 177.

² *Ibid.*, p. 178.

Buddhism of the Burmans has not been degraded into a debasing superstition, nor has it degenerated into an idolatrous practice; but it is in essence an ideal, ethical and spiritual faith, overladen in some degree by Nat worship and burdened by the superstition of pagoda building.

Pagoda Building. — "Everybody who visits Burma is at once struck by the enormous number of pagodas in that country. From the great gold-encrusted cupola of the Shway Dagohn, which is the first object seen on approaching Rangoon, to the 9,999 pagodas of Pagahn, every form and variety of pagoda may be seen in traversing Burnia. Every little village by the river side shows its cluster of white cupolas, and from every cliff and mound flash the golden *htees*, which surmount the glistening pinnacles. The building of a pagoda in memory of the great teacher, Buddha, is believed to be an act of merit, which will free the pious founders from some of the rounds of existence which are necessary before heaven can be reached. For it is an essential doctrine of Buddhism that the soul must be purged by an enormous number of transmigrations from every stain of selfishness or self-love before heaven can be entered, and that the highest heaven can only be reached by absolute self-abnegation, by the loss of even the desire to possess an individual life. Then is Nirvana attained; for it is only when self is lost that eternal life begins."¹

Monasteries and Monks. — Every male Burman must at some time in his life reside in a monastery, shave his head, wear the yellow robe of the Order, and, renouncing the world, go at least once round the village with a begging bowl hung around his neck with the regular monks. The entry into the monastery is the most important event in a Burman's experience and influences the entire populace. Naturally, therefore, men are friendly to the religion after they have left the monastery, as every one does except

¹ *India, Ceylon, etc.*, p. 262.

the fully initiated monks. As all boys attend these monastic schools, Buddhism is a national educator, with the result that in addition to the reading, writing, and arithmetic learned there, "fluency of speech and great skill in carrying on an argument according to their own system of dialectics are the common possession of the educated Burmans, and an unshaken conviction in the truth of their religion is almost universal."

Defects.—Even this purest form of Buddhism is powerless to regenerate life. The first Mrs. Judson's estimate of the system, written in 1818, is true of the Buddhism of to-day: "The system of religion here has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet, I presume to say, there is not a single Burman in the country, who, if he had a good opportunity without danger of detection, would hesitate to do either. Though the religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies; though it forbids sensuality, love of pleasure, and attachment to worldly objects; yet it is destitute of power to produce the former, or to subdue the latter, in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here also the Gospel triumphs over this and every other religion in the world."¹

III. MOHAMMEDANISM

I. Strength.—If Professor Schmidt's estimate of their total number is correct,² nearly one-third of all Mohammedans in the world live in India under the sway of Christian England's King. The entire population of the United

¹ E. Judson, *Life of Adoniram Judson*, p. 73.

² Scobel, *Geographisches Handbuch*, p. 209.

States at the census of 1890 exceeded India's Moslems eleven years later by only half a million. They possess qualities of leadership in a higher degree, perhaps, than the Hindus; yet this leadership has not been exerted toward the elevation of their neighbors who are without a true God. Not only are Indian Moslems among the lowest in the number of literates, but in most other respects they are laggards. "They have been much less affected by the rapid advance of the modern world than the Hindus. Their system is hopelessly antagonistic to everything new and everything progressive."¹ Their very strength thus becomes an obstacle to progress. So quick are they to take offence that the Government has to do more to conciliate and favor this section of the population than it does the other four-fifths of the people of India.

2. *Sects—the Sunnites.*—The sects of Islam in India are numerous, though more than nine-tenths are Sunnis. The word means those who follow the *Sunna*, or the traditional rule of Mohammed. They assume to themselves the title of Naiyyah, or those who are "being saved"—as do the other sects also. The hadith, containing their additions to the *Koran*, is the residual after the compilers had followed the wise example of Yahya 'bn Nain, who wore out his last pair of shoes in collecting 600,000 traditions, and who said, "I copied quantities of traditions to the dictation of liars and heated my oven with them, whereby my bread was well baked."² Since the object of these traditions is to make needless all appeals to reason and conscience, even the educated Hindu Mohammedan is not a rational believer.

Shiahs — These constitute about two per cent. of India's Moslems, though they stand next in number to the Sunnites, if the large number of Moslems who are not distinguished in the matter of sect is disregarded. As their

¹ Thoburn, *India and Malaysia*, p. 121.

² *Chambers's Encyclopaedia*, vol. ix., p. 811.

name suggests, they are the "followers" of Ali, believing him to be the rightful successor of Mohammed. The ray of divine glory, supposed to have been placed in the body of the Prophet, passed on to Ali and from him descended to the eleven Imams, his successors. The twelfth Imam, the Mahdi, exists hidden from man, but he will be revealed at the second advent of Christ. Though they reject the "six correct books" of the Sunnis, they have five collections of traditions of their own.

Wahhabis. — While the Wahhabis are not numerous, they are fanatically opposed to British influence; and, as in 1863-64, they have been guilty of treasonable intrigue. Patna is their chief center. Opposed to both of the parties above named, they are nevertheless substantially Sunnite. Smoking is in their opinion a greater sin than murder and adultery, and they attach great merit to counting the ninety-nine names of God on the fingers.

Modern School. — The sect which is known as Mutazilites, "Separatists," have their successors in the modern school, who are more in evidence in the Occident as apologists for Mohammedanism than their numbers warrant. They are the Freethinkers of Islam, denying the eternity of the *Koran*, and asserting that Mohammedanism is tolerant and non-aggressive. Saiyid Amir Ali even goes so far as to say that polygamy is indirectly forbidden, that the Islamic laws prohibit slavery, and that it is even abhorrent to Mohammedanism. Their discussion of moral and social questions, however, is without doubt of value to the Empire. Sir Saiyid Ahmad is their greatest leader and writer.

Its Aligarh Institutions. — It is to this modern school that the higher education of Mohammedan youth owes so much. Their Institute and College at Aligarh, whose chief instructors are English graduates of British universities, are probably the highest educational institutions in the Moslem world. It is to this type of Mohammedanism,

also, that the plea for reform in education came at the late coronation durbar. On that occasion Aga Khan delivered an address from which this extract is taken: "It was, first, the bad example and selfishness of the Abbassides; secondly, the fatal system of modern purdah, with its restrictions on the intellectual development of woman; thirdly, the constant and silent withdrawal of the most pious and moral Moslems into a life of private prayer and devotion; and lastly, this doctrine of necessity, that brought about our downfall. I say it was, in my opinion, these four causes that have brought Moslem society down to its present low and degrading level of intellect and character." He then pleads for the enlarged endowment of their College: "We want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin or Oxford, Leipsic or Paris. And we want those branches of Moslem learning, which are too fast passing into decay, to be added by Moslem scholars to the stock of the world's knowledge. And, above all, we want to create for our people an intellectual and moral capital; a city which shall be the home of elevated ideas and pure ideals; a center from which light and guidance shall be diffused among the Moslems of India, aye and out of India, too, and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith." Well may the editor of the periodical from which these words are quoted,¹ say: "If the speech of the President can be regarded as interpreting the desires of the 2,000 delegates, we are likely ere long to see one of the greatest changes in the teaching and policy of Islam that has ever been witnessed either in India or elsewhere." It should be remembered, however, that orthodox Moslems do not regard these Neo-Mohammedans as within the pale of true Islam, any more than strict Hindus consider the Brahma Samaj as representing Hinduism.

¹ *The East and the West*, April, 1903, pp. 148-155.

3. *Islam Wanting.*—In addition to Sir Richard Temple's opinion of Indian Mohammedanism, found in a previous chapter, others might be quoted to show the inherent inability of this widely accepted monotheistic religion to regenerate India's millions. As Schlegel said long ago of Islam, it is "a prophet without miracles, a faith without mysteries, and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality."¹ And back of the Mohammedan purdah system, which Aga Khan laments, is a more vital weakness. "The religion that does not purify the home can not regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood must be sacred, if manhood is to be honorable. Spoil the wife of sanctity, and for the man the sanctities of life have perished. And so it has been with Islam. It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only lie retrogression, tyranny, and despair."²

Monotheism vs. Idolatry.—Even its emphasis of monotheism has been impotent to permanently affect the surrounding idolatry and polytheism. Indeed, here, as in China, one finds a most convincing reply to Professor Menzies' assertion, if he is using the term "heathenism" in its broad sense: "Islam is an admirable corrective of heathenism; it brings the scattered and bewildered worshipers of idols together in one lofty faith and one simple rule."³ Instead of converting idolaters to their own views, Indian Mohammedans added to their own religion idolatrous elements from Hinduism, especially in Bengal, their

¹ *Philosophy of History*, quoted in Murdoch, *Selections from the Koran*, p. 174.

² Fairbairn, *The City of God*, p. 98.

³ Menzies, *History of Religion*, p. 238.

great stronghold. Despite the Moslem revival of the last half of the nineteenth century, Mohammedanism is still correctly characterized by Sir William Hunter's words: "It has conspicuously failed to alter the permanent religious conceptions of the people. . . . A local writer, speaking from personal acquaintance with the Musalman peasantry in the northern districts of Lower Bengal, states that not one in ten can recite the brief and simple *kalma*, or creed, whose constant repetition is a matter of almost unconscious habit with Mohammedans. He describes them as a 'sect which observes none of the ceremonies of its faith, which is ignorant of the simplest formulas of its creed, which worships at the shrines of a rival religion, and tenaciously adheres to practices which were denounced as the foulest abominations by its founder.'"

4. *Islam's Growth—Censuses.*—The question whether this compound of strength and weakness is making progress in India is one of interest to all Christians. A comparison of the censuses of the last two decades shows that between the years 1881 and 1891 they increased 14.36 per cent., and during the last decade 8.96 per cent. In those two decades, however, the entire population of India also increased and at the following rate: From 1881 to 1891, 13 per cent.; from 1891 to 1901, 2.48 per cent.

IV. HINDUISM

Writers on Hinduism usually discuss its main phases under the heads of Vedic Hinduism, Brahmanism—a term, however, not used by native writers,—and Popular Hinduism. Enough has been written about the first of these in chapter II., and later in the present chapter Brahmanism, or Philosophic Hinduism, appears in connection with reformed Hinduism. Popular Hinduism, affecting more than two-thirds of India's inhabitants, calls for fuller treatment.

1. *Objects of Worship—Water.*—Objects of worship are exceedingly numerous, even if the popular belief that India has 33,000,000 gods is indefinite. Water-worship is very prevalent. Of all waters those of the Ganges are the most to be revered, flowing, as they are supposed to do, from the toe of the great god, Vishnu. A manifest benefit to the many millions living near its fertilizing waters, this most majestic of Indian rivers soon became, like the Nile, the most revered of all,—“no sin too heinous to be removed, no character too black to be washed clean by its waters. Hence the countless temples with flights of steps lining its banks; hence the army of priests, called the ‘Sons of the Ganges,’ sitting on the edge of its streams, ready to aid the ablutions of conscience-stricken bathers and stamp them as white washed, when they emerge from its waters; hence, also, the constant traffic carried on in transporting Ganges water in small bottles to all parts of the country.”¹ The supposed power of the Ganges in life is indicated by this prayer: “Oh, Mother Ganga! I now bow at thy feet; have mercy on thy servant. Who can describe thy virtues? Were the greatest of sinners, the perpetrators of endless crimes, to pronounce the word Ganga, he, being delivered from all his sins, shall be translated to the blissful abode of the celestials.” And as death approaches, the holy river is still more valued, for the reason that the *Agni Purana* declares that “those who die when half their body is immersed in Ganga water shall be happy thousands of thousands of ages and resemble Brahma.”² Other votaries claim a higher sanctity for the Nerbada River. “One day’s ablution in the Ganges,” they assert, “frees from all sin, but the mere sight of the Nerbada purifies from guilt.” Two wells are likewise regarded as especially sacred, both of them at Benares. One is the Well of Knowledge, in which Siva is said to reside;

¹ Monier-Williams, *Hinduism*, p. 172.

² Murdoch, *Popular Hinduism*, pp. 20, 21.

and the other, Manikarnika, is fabled to have been dug with Vishnu's discus and to have been filled with perspiration from his body. Hundreds of thousands of pilgrims, many of them diseased, bathe in its waters, hoping to remove in a moment the sins of a lifetime.

Stones, etc.—Inanimate objects, such as stones, are adored. Some of them—the fossil ammonite, for example—are supposed to possess inherent divinity and have their connection with the great gods—Vishnu, in the case of the ammonite. Most of them, however, are marked out for worship with red paint and are mere fetishes. Petitions like the following are offered by coo-lies and others: "If thou help me in this work, I will offer to thee on the coming Saturday a pice [about half of a cent] worth of red lead." The traveler in India notes a stone as large as a man's head lying at the foot of a sacred tree; it is the only representative of Shasti, protectress of children and worshiped mostly by women. Village deities are especially likely to be stones painted red; or else the same divine pigment is smeared over rocks and sacred trees.

Tool Worship.—The worship of another class of inanimate objects, namely, one's tools, seems more reasonable. "Every object that benefits the Hindu and helps to provide him with a livelihood becomes for the time being his fetish, or god. On particular days the farmer prays to his plow, the fisher to his net, the writer adores his pen, the banker his account-books, the carpenter his tools, the woman her basket and other articles that assist in her household labors."¹

Plants and Trees.—Plants, too, are the objects of worship, as are certain trees. We have seen why the soma plant was considered divine. Many others are so regarded because of the Hindu doctrine of transmigration, according to which demons, men, and animals can pass into

¹ Murdoch, *Popular Hinduism*, p. 20.

plants. It would be manifestly unwise, therefore, to offend any such power. Not to speak of the banyan, the fig—the pipal or bo tree—and the wood apple, the kusa grass and the tulasi plant are most popularly worshiped. This sacred grass "is used at all religious ceremonies. It sanctifies the soil, forms the most sacred of all seats, cleanses everything it touches, purifies the impure, and when wound round the fingers makes them fit to engage in the most solemn rites. In virtue it is nearly equal to the excrements of the cow. . . . The tulasi [toolsi, or holy basil] is especially the Hindu woman's divinity. It is generally planted in the courtyard of respectable families, with a space around for circumambulation. All the religion of many of the women consists in walking round the tulasi plant, in saying prayers to it, or in placing offerings before it. The great object is to have sons. They walk 108 times around it, with the right shoulder always turned towards it. If the left shoulder were used, all the efficacy would be lost."¹

Zoölatry.—Animal worship is common, partly for the same reason that plants are regarded as sacred. The popular belief is that there are 8,400,000 human, animal and plant lives through which any man may pass in his weary round of transmigration. "Even a flea may enclose the soul of some person who was a sage or a saint. The stories of talking beasts and birds are by ignorant Hindus looked upon as real narratives." While the cow and, next to her, the bull rank highest in India's zoölatry, the monkey is also held in high veneration. Hindu women will not injure a cat, since that was the animal upon which Shasti was said to ride. The worship of snakes is likewise a specialty of the women, who place before their holes offerings of milk and eggs, with invocations and prayers.

Brahmans.—Living men are regarded as divine. Not only does Manu assert that a "Brahman is a mighty god,

¹ Murdoch, *Popular Hinduism*, pp. 15, 16.

a supreme divinity whether he be learned or unlearned, and even if employed in inferior occupations," but they are actually so looked upon by the masses. Most Hindu men have one of them for his Guru. "They are taught that it is better to offend the gods than the Guru. If a man offends the gods, his Guru can intercede on his behalf and win their favor; but if a man offend the Guru, there is none to appease his wrath. The curse of a Guru will condemn a man to untold miseries in hell. Hence it is no uncommon thing, when a disciple meets his Guru, to prostrate himself before him and take the very dust from his feet and place it on his head. . . . The depth of debasement is reached in the case of the Vallabha sect, a division of the Vaishnavas. Their chief priests are called Maharajas and are regarded as incarnations of Krishna. Men and women prostrate themselves at their feet, offering them incense, fruit, and flowers, and waving lights before them. . . . Women are taught to believe that the highest bliss will be secured to themselves and their families by intercourse with the Maharajas. Rich Bombay merchants, as shown by a trial in 1862, gave their wives and daughters to be prostituted as an act of religious merit to men who had ruined their health by debauchery."¹

Ancestral Worship. — This widely prevalent worship is based upon the Hindu belief that some of the dead are degraded at death to the demon state, while others become divinities. For three generations it is believed that the departed need to be nourished by their descendants and to have works of merit performed for their benefit. The sraddha offerings on the first day after death give the departed spirit a head, on the second day a neck and shoulders, and so on until the tenth day when the body is formed and is voraciously hungry. Feeding on the offerings, it gains strength for the awful journey to Yama, or hell, begun on the thirteenth day. Midway in this journey of

¹ Murdoch, *Popular Hinduism*, p. 25.

559,000 miles is the awful river, Vaitarani, which is 650 miles wide and "filled with blood, infested by huge sharks, crocodiles and sea-monsters, darkened by clouds of hideous vultures. Thousands of condemned spirits stand trembling on its banks. Consumed by a raging thirst, they drink the blood which flows at their feet; then tumbling headlong into the torrent, they are overwhelmed by the rushing waves. Finally they are hurried down to the lowest depths of hell to undergo inconceivable tortures. On the other hand, the Hindu is taught that by performing certain religious rites and giving gifts to the Brahmans, all the terrific penalties of sin may be avoided and Yama loses its victims."¹ What wonder that the birth of a son is desired, since he is the proper one to present these offerings, and since it is these that deliver parents from hades! Nor is it any marvel, since India's millions do not regard the above as a Dantesque fantasy but as an impending and dreaded reality, that Hindu parents look with utter dismay upon the conversion of an only son to the Protestant religion, whose teachings are so diametrically opposed to such a belief.

Deified Men.—Five classes of men have been deified and are objects of general adoration, as are the manes of the departed in a given family. These are noted kings, warriors, Brahmans, saints, and sages. Their apotheosis is gradual and natural. "The earliest start of even a first rate god may have been exceedingly obscure; but if he or his shrine make a few good cures at the outset, especially among women or cattle, his reputation goes rolling up like a snowball. This is the kind of success which has made the fortune of some of the most popular, the richest, and the most widely known gods in Berar, who do all the leading business."² Votaries being capricious, hero-worship is subject to constant change. "The Indian pantheon," as

¹ Murdoch, *Popular Hinduism*, pp. 12, 13.

² Lyall, *Asiatic Studies*, p. 24.

Sir A. C. Lyall remarks, "like the palace in the Persian parable, is but a caravanserai."

Demonolatry.—Demons and malevolent spirits are the objects of almost universal dread and reverence, especially in Burma. It is the main feature of worship that marks the animist also. The wide prevalence of this largely non-Aryan superstition is thus stated by Sir Monier-Williams: "The ordinary Hindu peasant's religion consists mainly in seeking deliverance from the evil inflicted by demons. . . . The great majority of the inhabitants of India are, from the cradle to the burning-ground, victims of a form of mental disease which is best expressed by the term demonophobia. They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to mischievous imps and elves, are ever on the watch to harm, harass, and torment them; to cause plague, sickness, famine, and disaster; to impede, injure, and mar every good work."¹

Burmese Nat Worship.—In Burma there is a modification of demonolatry, as many of the spirits are benevolent and are only demons in this restricted sense. Nat, the name for these spirits, has "two distinct meanings, one kind of nats being the inhabitants of the six inferior heavens,—the devas, transferred from the Vedic mythology,—and the other, the spirits of the air, water, and forest. The last are the most diligently propitiated, for fear of the harm they may do, at a shrine at the end of each village. Sometimes it is a mere bamboo cage with a gaudy image or images of a fetish-like ugliness, to which offerings are made by the villagers. In fact the whole category of local spirits, disease spirits, demons, omens, and magic-workers is to be found in considerable force in Burma, though greatly frowned upon by local [Buddhist] priests. . . . The butterfly spirit is the Burmese idea of the essential spirit of human life, which may wander in dreams,

¹ Monier-Williams, *Brahmanism and Hinduism*, pp. 210, 211.

be charmed or afflicted by demons or wizards, be preserved by witch-doctors, and which finally departs at death."¹

The Trimurti—Brahmá.—India's gods and goddesses are in many cases less worthy of honor than some of the objects of worship already mentioned. At the head of the pantheon stand the Hindu triad, or trimurti, Brahmá, masculine, the offspring of the Eternal Supreme Being—Brahma, neuter, the maker of all things; Vishnu, the preserver; and Siva, the destroyer and reproducer. Of these Brahmá is without a temple, save at Pushkara, the other gods having deprived him of worship, because he thrice told a lie and hired the cow, Kamadhenu, and the three Kataki as false witnesses. If they had been equally conscientious regarding their own sins, there would have been no Hindu pantheon; for mortals guilty of a tithe of the crimes that mark the story of Vishnu and Siva would have been jailed and executed by any modern court of justice.

Vishnu as Krishna.—The idea underlying the avatars or incarnations of Vishnu is praiseworthy, their object professedly being to correct glaring evils or to effect some great good for the world. Of his ten principal incarnations, the eighth, that of Krishna, "the dark god," is widely celebrated. He is the most popular of all the later deities of India. "Krishna, as conceived by the Hindus now, is a strangely mixed character. He is the warlike prince of Dwaraka, in Gujarat; he is the licentious cowherd of Vrindavana; and he is the Supreme Divinity incarnate. . . . Unhappily the Hindu mind delights especially in the foul tales told of him in the second of these characters; and among the embellishments of Hindu dwellings may often be found pictures representing him sporting with the Gopis [female cowherds]. The influence for evil which the story of Krishna's early life has had in debasing the Hindu mind has been immense."²

¹ Bettany, *The World's Religions*, pp. 309, 310.

² Mitchell, *Hinduism Past and Present*, pp. 119, 120.

He has been characterized as the incarnation of Lust and is said to have had 16,100 wives and 180,000 sons.¹

Siva.—And Siva, the third member of the trimurti, the companion of prostitutes whose eyes are red from intoxication, is most fitly represented by the symbols of generation, the linga and yoni combined. “Temples to hold this symbol, which is of a double form to express the blending of the male and female principles in creation, are probably the most numerous now to be seen in India.”² It may be added that Vishnu is most popular in the North, while Siva is the favorite god of Southern India.

Ganesa.—Ganesa, son of Siva, is a god of secondary, yet great, importance to the Hindu, though his elephant head and bloated body do not suggest it. As lord of the troops of mischievous and malignant spirits who cause obstacles and difficulties, he is invoked at the beginning of all undertakings. Schoolboys, especially, pray to him for aid in their studies, while every orthodox Indian book begins with an invocation to him, the writing of a book, according to Monier-Williams, being peculiarly liable to obstruction from spiteful and jealous spirits, whose malignity must be counteracted.

Goddesses.—Not to speak of the myriads of other Hindu gods, mention must be made of a few of the goddesses most popular in India. Each god has one or more wives, who represent the active principle of the divine nature, as he does the quiescent principle. Brahma's Sakti, or active principle, is Sarasvati, the goddess of learning; Lakshmi is the wife of Vishnu and is the goddess of fortune; and Siva's wife is Kali, “black,” variously known as Parvati and Himavati, because a daughter of the Himalayas, Bhairavi, “the terrible,” Durga, overcomer of the giant of that name, or simply as Mahadevi, “the great goddess.” As the latter appellation suggests, Kali is *par excellence* the

¹ Murdoch, *Popular Hinduism*, pp. 30, 31.

² Monier-Williams, *Hinduism*, p. 93.

great goddess of India, and from her the metropolis gets its first syllable, Calcutta signifying "dwelling of Kali." This goddess "is represented as a black woman with four arms. In one hand she has a weapon, in another the head of the giant she has slain; with the two others she is encouraging her worshipers. For earrings she has two dead bodies; she wears a necklace of skulls. Her only clothing is a girdle made of dead men's hands, and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard, and her breasts are smeared with blood. She stands with one foot on the thigh and the other on the breast of her husband."¹

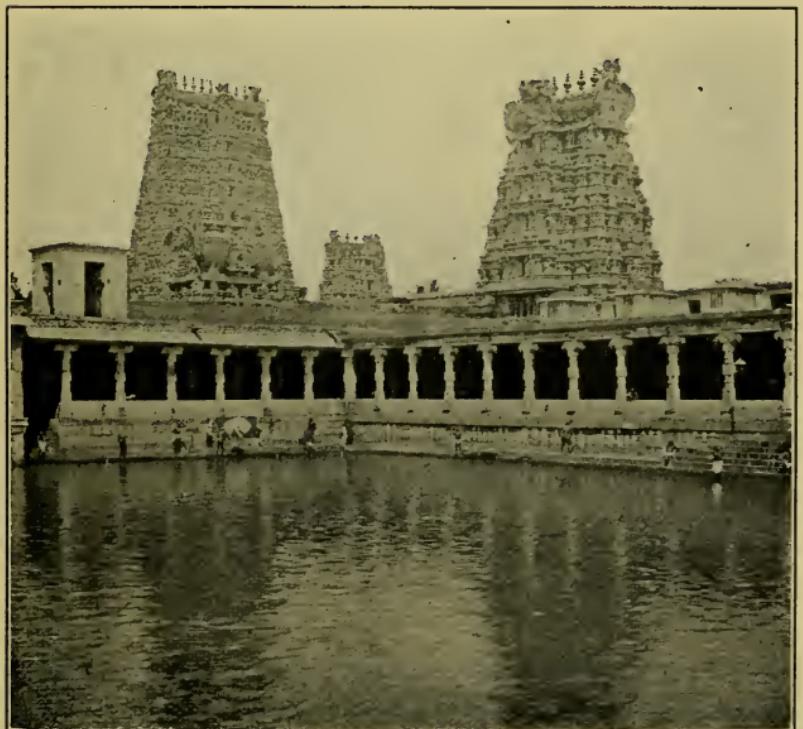
Saktas.—Worshipers of the Sakti, or female principle of the gods, are known as Saktas. They are divided into two parties, those of the right hand, whose practices are merely marked by mystery, magic, and folly, and those of the left hand, whose immorality is unsurpassed by the worst that ancient Greece and Rome dreamed of, and probably has been unequalled in any other system. At their meetings "a woman must be present as the living representative of the Sakti goddess. She is first stripped of all her clothing; wine and flesh are given to her and to the company, which must be composed of both sexes. The women drink first out of goblets of cocoanut or human skulls. The men then drink. No regard is paid to caste. Excitement, even intoxication, is produced by the abundant use of liquor. The lights are extinguished, and then follow doings indescribable. Professor H. H. Wilson rightly designates these as 'most scandalous orgies.' The abominable character of the whole celebration is heightened by the declaration of the sect that all is done, not for sensual gratification, but as an exalted form of divine worship."² As it has been estimated that three-fourths of the Hindus in Bengal are Saktas, the loathsomeness, and awful danger

¹ Murdoch, *Popular Hinduism*, p. 36.

² Mitchell, *Hinduism. Past and Present*, p. 144.



Great Mosque at Delhi



Tank and Temple Architecture—South India

of such a religion may be realized. To speak fully of India's "gods many and lords many," would only show the appropriateness, as applied to Hinduism, of Bossuet's words describing classical antiquity, "Tout était Dieu, excepté Dieu lui-même,— All was God, save God Himself."

2. *Shrines and Temples.*— In describing the Hindu village, the place of the Brahman priesthood in the common life was spoken of and more need not be said. Nor will decency permit anything more than a reference to those unfortunate women who are priestesses of religion, and who, whether called muralis, bhavins, jogtins, or nautch girls, are in reality all more or less deserving the name of a single class of them, devadasi, "slaves of the god." This means slaves of lust, either of the priests or of men of every caste. The fact that a large proportion of the educated women, outside the Christian pale, belong to these classes, ought not to abate our pity and compassion for them. Yet public religion has its high places which must be mentioned. They range from the rude shrines, dotted all over the land, adorned with a rag or two to attract worshipers, to world-famed temples. These "vary in style and size, beginning in their simplest form with the village shrine of the local god, and the cave temple of the early Buddhist, advancing to the elaborately carved Kailas cut out of the solid rock, and the huge and grotesquely ornamented towers which crown the vast structures of Southern India. The country is rich in building materials, and the best available is devoted to the service of the divine. Stone of various colors, marble, and a durable and costly stucco are all represented. In the east and in Burma, where stone is rare or has to be imported from a distance, timber takes its place; or in the midst of the highly cultivated tracts, where trees have had to make way for the plow, the useful bamboo with the palm thatching lends a special feature to the architecture. It may be observed in passing, that though the divinities in favor vary in each tract of India, there is

a curious tendency toward simplicity in both temple and rites, as well as in the character of the god, among the more martial and hardy races; while among their opposites, fashion inclines toward elaborate and grotesque monstrosities in architecture and a cruel and bloodthirsty deity indoors. A great feature in Brahmanic worship is the frequency and efficacy of ceremonial ablutions. These must be performed daily before food is taken, so that a large pond or reservoir is usually provided, unless a stream be within reach.”¹

3. *Hinduism's Highplaces.*—National high places are legion, including river confluences, residences of famous deities, as that of Jagannath—Juggernaut—at Puri, divine lakes, shrines of goddesses, and famous monasteries. Greater than all the rest, however, is Benares, the Jerusalem of the Hindus. “Here in this fortress of Hinduism, Brahmanism displays itself in all its plenitude and power. Here the degrading effect of idolatry is visibly demonstrated as it is nowhere else except in the extreme south of India. Here temples, idols, and symbols, sacred wells, springs and pools, are multiplied beyond all calculations. Here every particle of ground is believed to be hallowed and the very air holy. The number of temples is at least 2,000, not counting smaller shrines. In the principal temple of Siva, called Visvesvara, are collected in one spot several thousand idols and symbols, the whole number scattered throughout the city being, it is thought, at least half a million.”²

4. *Temple Worship.*—Worship is conducted on a different plan from that in Christian lands. It is mainly a personal service of the gods, the priests being their valets, and butlers, and the people being absent or else passive spectators. Thus in Dr. Mitra’s description of the worship in a great Siva temple in Orissa, of the twenty-two cere-

¹ *India, Ceylon, etc.*, pp. 6, 7.

² Monier-Williams, *Hinduism*, pp. 174, 175.

monial acts of the daily worship, ten have to do with the god's dress and sleep, and nine are connected with as many meals which he daily enjoys. Waking him with bells at dawn and the waving of lights before him when his teeth are brushed in the morning and a similar waving before retiring are the other acts of worship.¹ "The worship of Vishnu is much of the same character, but no animal food is offered. The following is part of the address to the god when wakening him with singing and music in the morning: 'The darkness has departed; the flowers have opened and diffused around their fragrance; behold the dawn of the day and the morning breeze! Arise, therefore, thou that sleepest in thy bedchamber.' . . . The temple of Kali near Calcutta at great festivals almost swims with blood, and the smell is fairly sickening. The people bring their victims, pay the fee, and the priests put a little red lead on its head. When their turn comes, the executioner takes the animal, fixes its head in a frame, and then beheads it. A little of the blood is placed in front of the idol, and the pilgrim takes away the headless body. Dr. Rajendralala Mitra says, 'There is scarcely a respectable house in all Bengal, the mistress of which has not at one time or other shed her own blood under the notion of satisfying the goddess by the operation.'"²

No Congregational Worship.—It should be added that the idea of Congregational worship is wanting in the Hindu's mind. "Occasionally, it is true, and on stated days, he visits idol shrines; but he does not go there with any idea of praying with others. He goes to the temple to perform what is called Darsana; that is, to look at the idol, the sight of which, when duly dressed and decorated by the priest, is supposed to confer great merit. After viewing the image, he may endeavor to propitiate the favor, or avert the anger, of the god it represents by prostrations of

¹ Monier-Williams, *Brahmanism and Hinduism*, pp. 93, 94.

² Murdoch, *Popular Hinduism*, p. 46.

the body, repetitions of its name, or presentation of offerings. His real religion is an affair of family usage, domestic ritual, and private observance. Not that his domestic worship is free from sacerdotal interference. Sacerdotalism uncontrolled by any central authority exerts a strong power over personal and family religion and all the stronger from the absence of congregational religion."¹

Spiritual Worship. — Both in the temples and in private life there is not wanting a more spiritual conception than that of the vast majority of Hindus, just described. Thus in the Madhva Sect of Vaishnavism,— a sect nearly seven centuries old and supposed to have gained its distinctive character from contact with early Christian missions,— the act of worship is said to be "threefold: with the voice — by veracity, right conversation, kind words, and the repetition of the *Veda*; with the body — by giving alms to the poor, by defending and protecting them; with the heart — by mercy, love, and faith. This is merely a repetition of the old triple division of duties, according to thought, word, and deed."² The recent reform movements, especially some of the samajes,³ also emphasize the spiritual nature of worship.

5. *Home Religion.* — A native writer, Babu, S. C. Bose, thus describes the family religion of the higher classes: "In almost every respectable Hindu household there is a tutelar god, generally made of stone or metal after one of the images of Krishna, set up on a gold or silver throne, with silver umbrella and silver utensils dedicated to its service. Every morning and evening it is worshiped by the hereditary Purohit, or priest, who visits the house for the purpose twice a day, and who, as the name implies, is the 'first' in all religious ceremonies, second to none but the Guru, or spiritual guide. The offerings of rice, fruits,

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 352. ² Ibid., p. 132.

³ While *samaj* literally means "society," less correct but more common usage is here followed, according to which it signifies "reform organizations."

sweetmeats, and milk, made to the god, he carries home after the close of the service. A conch is blown, a bell is rung, and a gong beat at the time of worship, when the religiously disposed portion of the inmates, male and female, in quasi-penitent attitude, make their obeisance to the god and receive in return the hollow benediction of the priest. The daily repetition of the service quickens the heart-beats of the devotees and serves to remind them, however faintly, of their religious duties. Such worship is popularly regarded as an act of great merit, paving the way to everlasting bliss."¹ In poor homes there is no regular daily worship, though irregular and frequent religious acts and offerings are characteristic of practically every one. Most of these acts are mechanical and intended to gain merit. Thus children are generally named for some god, so that merit may accrue every time the god's name is uttered, as when the child is called home. Parrots are sometimes taught to repeat the names of deities, the consequent merit belonging to the owner. A more meritorious deed is the repetition of the thousand names of Vishnu. Peculiar importance is attached to his name Hari. A dying person placed in the Ganges is exhorted to say "Hari!" as the passport to heaven.

6. *Leading Ideas of Hinduism.*—But what is there behind these external features of Hinduism? Probably not two out of a thousand could give any intelligible answer to such a question. They worship they know not what nor why. Yet that there are real, though unconscious needs and motives underlying this omnipresent religiosity, there can be no doubt. Disregarding the historical origin of Hinduism's beliefs, the present-day Hindu of the rank and file stands in the following relations to religion.

Selfhood.—The struggle for existence is for the masses the most pressing of realities, despite a warm climate and ordinarily fruitful soil. Indeed, the scorching heat and

¹ Bose, *The Hindoos as They Are*, pp. 11, 12.

possibilities of famine intensify the personal strain and the constant sense of dependence. The Hindu does not remember when "he began to be in want"; he scarcely recalls a day when he was not in need. He may not think of his Father's house, but he does think of the multitudinous deities whose wrath may hinder and whose favor may aid in the strenuous struggle for existence. Again, he lives in the sensuous tropics, and like most men whose sensual nature asserts itself in proportion as mental and spiritual ideals are lacking, his passions dominate him. A conscience seared through millenniums of heredity may possibly reprove his unlawful desires. If it should, he does not have far to seek to find divine sanction, either in the sacred books of Hinduism, or in the example of libertine deities for any grossest licentiousness to which he is prompted. This man is self-centered in his fears also. The very real demon world in which he believes himself to live fills him with dread. He must pit against these powers of darkness some potent opposing power, and hence he calls to his aid his tutelary deities. But his fear goes farther afield as he thinks of that day when he must tread his winepress alone and make the awful journey to Yama. Who will deliver him who through fear of death has been all his lifetime subject to bondage? And even Yama is not the goal; for through the firmly believed doctrine of transmigration a series of lives, 8,400,000 in number, is inseparably connected with his own,—lives so truly described in the popular belief by the South India poet:

"How many births are past, I can not tell;
How many yet to come, no man can say;
But this alone I know, and know full well,
That pain and grief embitter all the way."

This dread of continued transmigration is the haunting thought of every Hindu. His great aim, therefore, is to break this chain of repeated existences and return to complete absorption into pure, unconscious spirit.

The Caste-Family. — But he is not merely an individual whose present life is linked with his other countless selves of the dim past and age-long future; he is as indissolubly connected with a multitude of men like himself, those of his great caste-family. Aside from the social aspects of this institution, which were dwelt upon in the previous chapter, "caste is at every point connected with Hinduism, — a thing interwoven with it, as if Hinduism were the warp and caste the woof of the fabric of Indian life."¹ Personal responsibility for one's own morals and religion thus becomes merged in the caste's views and practices, and the individual conscience is lost in the ethical judgments of others. Custom thus becomes the practical god of all Hindus, and in no land is religion so dominated by society interpretations of it.

Gods. — The Hindu's relation to his caste and his own deep need of religion have helped to make him "in all things very religious." His gods must be many ; for so are his needs, and so has been the teaching of his caste-family, whose members by the covert experimenting of individuals have hit upon many deities of supposed power. India is thus preëminently the land of idols and of the gods which to a few of the more enlightened are represented by them. Except for the poems, notably the two great epics, these gods have no uplifting ethical power over him ; they are tools by which he gains a livelihood, or supernatural defenders against omnipresent but unseen dangers.

Pantheism. — The higher minds of the nation refused to assent to a myriad of divine beings, preferring to regard them as manifestations or attributes of the one great All. This metaphysical idea has permeated the masses sufficiently to make it true of even popular Hinduism that its substance is wrapped up in its briefest of all creeds,

¹ Carmichael, *Things as They Are: Mission Work in Southern India*, p. 85.

"Ekam eva advitiyam,— There is but one Being without a second." The phrase "without a second" does not mean without a second god. "Nothing really exists but the one impersonal Spirit, called Atma, or Brahma. Brahma is real; the world is an illusion. From it everything is born; in it everything breathes and is dissolved."¹ Being thus part of God,— nay, God himself,— moral distinctions are lost to every soul, because all human sins thus become divine acts.

Mediatorship.— But this logical conclusion is not fully appreciated by the simple villager; there is too much real divinity in him for that. Needs are pressing; gods are many; demerit and sin are his body of death. Where is salvation? He does not say with the patient old sheikh of Arabia,

"There is no daysman betwixt us,
That might lay his hands upon us both";

for in his view they are on every hand. He does not care so much for those supposedly historic incarnations of the saving Vishnu,— not even for that of Krishna; for in every hamlet even there are living sons of the great God, the revered Brahmans. The trite syllogism of Indian logicians is the only piece of formal reasoning that is universally known:

"The whole world is under the power of gods;
The gods are under the power of the mantras;
The mantras are under the power of the Brahman;
The Brahman is therefore our God."

And of such a god a distinguished Babu writes: "I ask every Hindu to look into his heart honestly and answer frankly, whether a Brahman of the present day is a true embodiment, a glorious display, a veritable representative of Brahma, the Creator. Has he not long since sacrificed his traditional pure faith on the altar of selfishness and

¹ Monier-Williams, *Brahmanism and Hinduism*, v. 31.¹

concupiscence and committed a deliberate suicide of his moral and spiritual faculties? We blush to answer the question in the affirmative.”¹

7. *Eclectic Hinduism.*— Such a system as we have described could not but feel the effect of contact with Western thought and a pure religion. The various samajes and eclectic systems of to-day are thus the resultant of contact of the Indian mind with Christian truth and institutions, leading to a return to the Vedas and to the amalgamation with them of many Christian ideas. “Most of these movements are merely half-way houses between Hinduism and Christianity. They are with faces more or less turned toward the light and possess the progressive spirit, which, in some cases, can not fail of landing their members at no distant date in the Christian fold.”²

Brahma Samaj.— The first of recent religious movements is the Brahma Samaj, or Society of God, founded by Rammohun Roy. Professor Monier-Williams calls him the “first earnest-minded investigator of the science of comparative religion that the world has produced.” Though a high caste Brahman and keeping his sacred cord about him till death, he boldly attacked the evils of Hinduism. Here is his estimate of it: “The public will, I hope, be assured that nothing but the natural inclination of the ignorant towards the worship of objects resembling their own nature, and to the external form of rites palpable to their grosser senses, joined to the self-interested motives of their pretended guides, has rendered the generality of the Hindu community, in defiance to their sacred books, devoted to idol worship:—the source of prejudice and superstition, and the total destruction of moral principle, as countenancing criminal intercourse, suicide, female murder, and human sacrifice.”³ And this is

¹ Bose, *The Hindoos as They Are*, p. 186.

² Jones, *India's Problem*, p. 349.

³ Monier-Williams, *Brahmanism and Hinduism*, p. 481.)

a statement found in one of his later works: "The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings, than any others which have come to my knowledge."¹ Though he established a society in 1816, the germ of the first Theistic Church was not planted until 1828. He was a friend and supporter of the missionaries, notably Dr. Duff, even though some of them bitterly assailed his positions.

Keshab Chandar Sen. — After the death in Bristol, England, of this greatest modern religious reformer of India, the society was carried on by his successors until in 1844 the first organized Theistic Church of India, hence afterward called the Adi Brahma Samaj, was established in Calcutta, with Tagore as its leading spirit. It attracted a large number of Brahmins, but soon discord began, owing largely to the strength and liberality of thought of Keshab Chandar Sen. The desire of his faction to enter into a social campaign against caste and various other evils of Hinduism, led to a split, the radical wing taking the name of the Brahma Samaj of India. Sen was in no mood to compromise, which was the policy of Tagore. "He was to destroy, rather than to renovate the old Vedic system, with all its train of ceremonial rites and observances." His strong mind finally so usurped dominion in the Society that with his own inconsistency in giving his daughter in marriage to a native prince and the sacrifice of principles in that connection, dissension arose and his influence began to wane. His later career was marked by vagaries, though his work still continued to be helpful to the cause of religious and social reform. In its later development the Society was called the New Dispensation Church. His general attitude toward Christianity is seen at its best in the famous address entitled "India Asks, Who is Christ?"

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 483.

delivered in Calcutta in 1879. In this splendid specimen of native oratory occurs the oft-quoted passage: "It is Christ who rules British India. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast Empire. None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious diadem, India, and Jesus shall have it."¹

Theosophy.—The various samajes are like the conservative wing, the Adi Samaj, or else follow the type of the New Dispensation Church. The growing Arya Samaj is described in chapter VII. Some, again, take an independent line, and call their creed Theosophy, meaning thereby divine wisdom or science,—spiritual philosophy. "They hold that all religions have elements of truth which spring from the one Fountain of Truth, and that Theosophy is the synthesis of all religions. Hence pure Brahmanism, pure Buddhism, pure Islam, pure Christianity, may be equivalent to Theosophy. It may be true that Theosophy is spreading, but in India it seems to be little more than another name for Vedanta philosophy."² The strange compound of fraud and mysticism, concocted in the witches' cauldron of Madame Blavatsky and Colonel Olcott, has proven that even in that land of credulity and occultism, an Occidental importation is not popularly appreciated, save as an abettor of reformed Hinduism.

8. *Hinduizing the Occident.*—With the advent of Swami Vivekananda at the Chicago Parliament of Religions, the Occident gained its first realizing sense of reformed Hinduism's attempt to propagate its creed in Christian lands. Since that time not a few other swamis have lectured to audiences, mainly made up of women, who have been captivated by turbans and flowing robes and a wealth of mellifluous words and of Oriental mysticism. They are

¹ Monier-Williams, *Brahmanism and Hinduism*, p. 516.

² *Ibid.*, p. 526.

mostly teachers of the Vedanta philosophy concerning which an earnest student of the *Upanishads* writes: "The Vedanta, the highest conclusion of Indian thought, is based on a mistaken and pessimistic view of life; on a formulated dogma, unsupported by any evidence and untaught in the hymns of the *Rig Veda*; the whole an elaborate and subtle process of false reasoning."¹ According to the German authority, Richard Garbe, the object of the Vedanta, which is "the most orthodox of the six orthodox Brahmanical philosophies," is "the release of the soul from the bonds of corporeal existence and the teaching of the means of escape from the distressful round of rebirth. . . . This conviction that each individual after death will be again and again reborn to a new existence in which he enjoys the rewards of previously accumulated merit and suffers the consequences of previous misdeeds, is a fundamental factor of the Indian pessimism. According to the Vedanta, the only release from this endless round of birth and death is to be won by the attainment of knowledge. The fundamental dogma of the Vedanta system, according to the teaching of the *Upanishads*, is this: That our self is absolutely identical with Brahman [here means "power," the great Over-soul]. Now Brahman is eternal and infinite. But since everything which consists of parts or which is susceptible to change is transitory, therefore it is impossible that Brahman should consist of parts, or suffer change. From this it follows that every one in his innermost essence must be, not a part of Brahman, but the whole indivisible Brahman. Any other reality than this there is not."² This, then, is the substance underlying such an avalanche of words as have become known to the public through Mrs. Mason's powerful and accurate satire, despite its incorrect title.³

¹ Slater, *Studies in the Upanishads*, p. 47.

² *Universal Cyclopaedia* (1902 edition), vol. xii., p. 132.

³ Mason, *The Little Green God*.

Vivekananda.—The typical representatives of the swamis is the late Vivekananda himself. His real name was Narendra Nath Dutt, his title Vivekananda meaning “Bliss-discrimination.” Being of the Sudra caste he was forever disqualified from teaching religion, or even from being taught its higher truths, standing as he did at the opposite pole of castedom from the Brahmans, or teachers. After graduating as B. A. in the General Assembly’s Institution at Calcutta, for a time he was a member of the Brahma Samaj, but later he studied under Ramakrishna, whom he describes as being unlearned. When Max-Müller asked Vivekananda whether his master knew Sanskrit, he replied that he had been taught it by a beautiful woman in the jungle, she having been sent down from heaven on this errand. The Oxford professor’s reply was: “Nonsense! The only way to learn Sanskrit is to get a grammar and dictionary and go to work.”¹ His address at the Parliament of Religions, which was so much lauded, was thus criticised by *The Indian Nation*, one of the ablest Hindu journals: “We can not help thinking that it exhibits other evils than those of mere compression. It is not merely inadequate, but it is inaccurate, inconsistent, inconclusive. It is amusing to observe how the writer appropriates the doctrines and motives of Christianity and flings them in triumph at the Christian. The doctrine of love may be Hindu, but is also and mainly Christian.”²

His Estimate of Western Women.—The Swami thus paints American women: “When the woman tries her best to find a husband, she goes to all the bathing places imaginable and tries all sorts of tricks to catch a man. When she fails in her attempts, she becomes what they call an old maid and joins the church. Some of them become very churchy. These church women are awful fanatics. They are under the thumbs of the priests there. Between

¹ Quoted in *The Interpreter*, September, 1897.

² *Swami Vivekananda and His Guru*, p. xxix.

them and the priests they make a hell of earth and make a mess of religion."¹ Comparing Hindu and American homes, Vivekananda said: "The Indian woman is very happy; there is scarcely a case of quarreling between husband and wife. On the other hand, in the United States, where the greatest liberty obtains, scarcely is there a happy home. There may be some; but the number of unhappy homes and marriages is so large that it passes all description. Scarcely could I go to a meeting or a society but I found three-quarters of the women present had turned out their husbands and children. It is so here, there, and everywhere."² The disgusting rites with which he and other swamis on their return to India purify themselves from contact with Western peoples, and especially with the ladies of culture whom they meet, include the use of the excreta of the cow. Surely American women are ignorant of the facts in the case, or they would be more in earnest to send the Gospel to India than to receive from Hindu swamis instruction in spiritual things.

9. *Hinduism's Defects.*—In an appeal to Hindus, the following effects of Hinduism are dwelt upon, as most of them have been in this chapter also. (1) As caste discourages departure from India, it thus prevents the acquisition of wealth on the part of a few, while in its effect upon new manufactures it tends toward the impoverishment of the masses. (2) It encourages the present intellectual stagnation and imbecility, particularly among the lower castes. (3) It is hostile to social reforms. (4) Through the slavery of caste rules individual liberty is impossible, as also because of the enthronement of custom. (5) It hinders the growth of nationality by interminably splitting society along caste lines. (6) A privileged few of the highest castes are puffed up with pride, while the vast majority of the lower orders in society are ranked

¹ *Madras Mail*, February 6, 1897.

² *Brahmavadin*, June 19, 1897, p. 251.

beneath the brutes in the thought of many. It also regards foreigners as equally low in the ceremonial scale. Even Sir Monier-Williams found when visiting India that the pandits who visited this master of Sanskrit bathed afterward to remove the pollution which they had thus contracted. (7) Religion is centered on outward ceremony. (8) In Hinduism religion and morality are divorced, while immorality is deified and men can sin religiously. (9) The means prescribed for deliverance from sin are worthless, such as bathing in the Ganges, rubbing ashes on the forehead, traveling long distances by measuring one's length on the ground, etc. (10) In a word, Hinduism is rebellion against God, the rightful Lord of the universe. It gives the honor due to Him alone to numberless imaginary gods, goddesses, demons, animals, and inanimate objects, with the results pictured so vividly in the first chapter of Romans.¹

To these defects New India is not blind. The result is that, paralleled with the reactionary tendency of Neo-Hinduism which is represented by the cry "Back to the Vedas," there is a pronounced drift towards skepticism and irreligion. This new attitude of the educated Hindu's mind toward his religion affords a mighty challenge to prompt Christian effort.

V. PILGRIMAGES AND HOLY MEN

1. *Pilgrimages*.—Two features of the religious life of India belong alike to Hinduism and Mohammedanism, as well as to some of the less numerous religions. Pilgrimages are the result of the popular desire to visit at least once in a lifetime places of reputedly great sanctity. They "are generally performed as acts of faith and devotion for the accumulation of religious merit," or to atone for sins. Sometimes, however, they are undertaken for

¹ Murdoch, *Popular Hinduism*, pp. 74-77.

the performance of Sraddha ceremonies in honor of departed ancestors, or for the recovery of some sick person, or to convey the burnt remains of the bodies of deceased relatives to some sacred shrine near a river, the object being to scatter the ashes on the purifying waters.¹ Pilgrim hunters, or agents, go about the country securing devotees for their particular shrines, and the number who go annually to such places as Benares and Puri—the shrine of Jagannath—is almost beyond belief. The moral and physical effects of these pilgrimages are wholly against them, since thieves and harlots participate in force, and sanitation becomes well-nigh impossible.

2. *Holy Men*.—Great numbers of men spend their lives, not only in visiting the great pilgrim centers, but in going about from shrine to shrine. While Moslem fakirs differ somewhat from the Hindu Yogis, they are alike the *beaux idéals* of the two great creeds. Sir Monier-Williams says of the latter: “The aim of the Yoga is to teach the means by which the human soul may attain complete union with the Universal Soul. . . . The Yoga system appears, in fact, to be a mere contrivance for getting rid of all thought, or, rather, of concentrating the mind with the utmost intensity upon nothing in particular. Ordinarily it is a strange compound of exercises, consisting in unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppressions of the breath undertaken apparently with no object except to achieve vacuity of mind.”² Filth and uncleanliness are other characteristics of these men. Many of them live alone as solitary mendicants, while others go in companies armed and with banners. In the case of Mohammedan fakirs, they are often a source of danger because of their fanaticism, particularly after they have become wrought up at some famous place of pilgrimage.

¹ Monier-Williams, *Hinduism*, pp. 200, 201.

² Monier-Williams, *Hinduism*, pp. 171, 172.

V

CHRISTIANITY IN INDIA

INDIA is unlike other great mission fields, as China and Japan, in that it has had from the early centuries a few representatives of Christianity living in the midst of its religions and unconsciously leavening them, or being leavened thereby. Moreover, we have in this Empire an illustration of the varied forms of Christianity — except the Greek, and their different effects upon the same native systems.

I. ST. THOMAS AND PANTAENUS

1. *Traditions.* — Traditions of the missionary labors of one of the Twelve, St. Thomas, have for centuries existed in India. In their fullest form they are found in two of the apocryphal books of the *New Testament*, "Acts of the Holy Apostle Thomas," and "Consummation of Thomas the Apostle."¹ The "Acts," a Gnostic work written by Leucius, does not go back farther than the second century and is manifestly fanciful. The following is a specimen of the book: "We portioned out the regions of the world, in order that each one of us might go into the region to which the Lord sent him. By lot, then, India fell to Judas Thomas, also called Didymus. And he did not wish to go, saying that he was not able to go on account of the weakness of the flesh; 'and how can I, being an Hebrew man, go among the Indians to proclaim the

¹ *The Ante-Nicene Fathers* (American edition), vol. viii., pp. 535-552.

truth?' And while he was thus reasoning and speaking, the Savior appeared to him through the night and said to him: 'Fear not, Thomas; go away to India and proclaim the Word, for my grace shall be with thee.' But he did not obey, saying: 'Wherever Thou wishest to send me, send me elsewhere; for to the Indians I am not going.' The following day Jesus sold Thomas as a slave carpenter to one Abbanes from India, who purchased him for his king. As a carpenter he was not to be commended; for, being bidden to build a palace for the king, he expended the money on the relief of the poor. His missionary efforts, however, were crowned with success. In both East and West Thomas's name was connected with India from the fourth century, and the Malabar Christians of St. Thomas still count him as the first martyr and evangelist of their country.¹

2. *Explanations—The Name India.*—These traditions and others of later date are not believed by most reputable scholars of to-day, but are variously explained. Some would account for them by the indefinite use of the term India. "Ethiopia and Arabia Felix, the adjacent Insula Dioscoridis—Socotra—were designated by this name. These countries, however, maintained by trade a lively intercourse with India proper, and could thus furnish a channel for the propagation of Christianity in the latter. Gregory Nazianzen says that Thomas preached the Gospel to the Indians, but Jerome understands the India here meant to be Ethiopia. If the tradition in Origen, which makes Thomas the apostle to the Parthians, were credible, it would not be so very remote from the former legend; since the Parthian empire touched, at that time, on the boundaries of India."² As persistent traditions connect

¹ Hastings, *Dictionary of the Bible*, vol. iv., p. 754.

² Neander, *General History of the Christian Religion and Church*, vol. i., p. 82 (Boston edition).

his work and his tomb with Persia,¹ this last explanation seems probable.

Different Thomases. — Others would explain the traditions by the stories of two other prominent Thomases who were connected with the early Indian Church, one a Manichaeon who was in India toward the end of the third century, and the other an Armenian of the eighth century, who was a restorer of their faith. On his death, his memory received the gradual and spontaneous honors of canonization by the Christian communities for whom he had labored, and his name became identified with that of the apostle.² Bernard suggests still another explanation. As it seems probable that India was evangelized through some one from Edessa, where St. Thomas's grave was located, later memories connected his name with that of Edessa's famous saint.³ Whatever be true with regard to the Apostle, St. Thomas's Mount, near Madras, has for centuries been a sacred spot among Indian Christians of the Syrian Order.

3. *Pantaenus.* — The end of the second century brings us to "the first historical missionary of Christ to the peoples of India."⁴ Pantaenus, the Principal of the Christian College at Alexandria, had been a Stoic of Athens or Sicily. He thus possessed intellectual qualities which, when brought into captivity to Christ, made him a fit instrument to lead philosophical Brahmins to Jesus' feet. Added to an acute intellect were his peculiar power as a teacher and those rare opportunities for the development of pedagogical ability afforded by the school of catechumens, wherein he taught Christians and converted heathen alike the facts and doctrines of Christianity. His Didaskaleion at Alexandria confronted the Serapeum,

¹ Eusebius, *Ecclesiastical History*, i., 13; iii., 1. Socrates, *Ecclesiastical History*, i., 19; iv., 18.

² Hunter, *The Indian Empire*, p. 281.

³ Hastings, *Dictionary of the Bible*, vol. iv., p. 754.

⁴ Smith, *The Conversion of India*, p. 11.

as truly a stronghold of the cultured heathenism of his time as is the Al Azhar of Cairo to-day.¹ Thus providentially prepared and with a world-wide reputation as an expositor of the Scriptures, he was sent to India, "that he might preach Christ among the Brahmins." Had he remained there all his life, "this very great Gnosticus, who had penetrated into the spirit of Scripture," might have laid foundations that would have withstood the subsequent Christian impact, which has ever since been a mixed good in a land which so sorely needed a full Gospel and a Savior wholly divine. One characteristic fact of his sojourn there is his account of a Hebrew or Aramaic version of St. Matthew, which would indicate that the early Christians of India commonly used that tongue.

II. NESTORIANS AND THE SYRIAN CHURCH

1. *Persian Origins.*—Whether Pantaenus won many converts or not, it is evident that a century later Indian Christians were numerous. At the Council of Nicea in 325 A. D., Johannes, the Metropolitan of Persia, also signed himself "Of the Great India," thus indicating ecclesiastical jurisdiction from Persia. Hence it is not surprising to learn that soon after Nestorian zeal began to disseminate that form of Christianity throughout Eastern and Southern Asia, it gave color to Indian views of the person of Christ and of other leading doctrines of Christianity. "In the fifth century," writes Sir William Hunter, "Nestorianism, driven forth from Europe and Africa, became definitely the doctrine of the Asiatic Church, and Syriac became the sacred language of Christian colonies far beyond the geographical limits of Syria. Bishops, priests, and deacons from Syria spread a certain uniformity in matters of faith and ritual through Persia

¹ Smith, *The Conversion of India*, p. 12.

and along Persian and Arabian sea-boards, and thence to the Christian settlements on the Indian coasts. It should be remembered, therefore, that during the thousand years when Christianity flourished in Asia, from the fifth to the fifteenth century, it was the Christianity of Nestorius."¹

2. *The Middle Ages.*—During the Middle Ages Indian Nestorians sailed on troubled seas. Persecution was their lot from without, while within the St. Thomas legends finally confounded the Apostle with Christ Himself, and St. Thomas's Mount was as holy as Calvary almost. Persecution was not their invariable lot, however, for in the ninth century the Malabar Christians possessed all the rights of nobility and claimed precedence over the Nair aristocracy. Still later they and the heathen Nairs "supplied the body-guard of the local kings, and the Christian caste was the first to learn the use of gunpowder and firearms. They thus became the matchlock men of the Indian troops of Southern India, usually placed in the van, or around the person of the prince."²

3. *Downfall of the Nestorian Church.*—When Vasco da Gama reached India in 1498, he found the Nestorian Christians a powerful military caste and highly respected by the non-Christians. It so happened that they were most numerous in the very province where the Portuguese landed. The sight of Christians, whom Rome regarded as schismatics, possessing their own kings and chiefs was a challenge thrown at the feet of the zealous friars who accompanied the expedition. As it was not easy to win them, both the Jews and the Nestorian Christians fell victims to the awful barbarities of the Goa Inquisition. In 1599, almost forty years after its establishment, the Nestorians had yielded, and for a time the Church ceased to exist.

¹ Hunter, *Indian Empire*, p. 286.

² *Ibid.*, p. 291.

4. *Revival.*—This enforced obedience was soon renounced, and the Portuguese yielding before the Dutch in the seventeenth century, the Nestorians gradually resumed their ecclesiastical existence, so that now the census shows the presence of 571,327¹ Christians of the Syrian order. At present they are divided into two sects, the Syrian Catholics and the New Church, or Jacobites. While they have thus had a continuous existence for fourteen centuries at least and are the only indigenous Christian community in India, this Church has never been a very influential factor in the nation's life. "During the last half century it has been considerably influenced by the work and example of the Church Missionary Society, which is established in that region. Through this influence a Reformed Syrian Church has come into existence, which promises to do much for the whole community in ideals and life. The Syrian Church has hitherto been greatly cursed with the trinity of evils,—ignorance, ceremonialism, and superstition. It was not until 1811—at the suggestion of an Englishman—that it translated part of the *Bible*—the four Gospels—into the vernacular. And this is the only translation of the Scriptures ever made and published by the natives of India."²

5. *Crosses and Denials.*—Three ancient Persian crosses still survive in Southern India, ranking among the oldest relics of Christianity in Asia. They contain the inscription following: "Let me not glory except in the cross of our Lord Jesus Christ, who is the true Messiah and God alone and Holy Ghost." Had the Church been true to such a sentiment, Dr. Smith could not have penned these words: "What Gibbon wrote, in his thirty-seventh chapter, of their fathers is still true of them. The Nestorian and Eutychian controversies, which attempted to explain the mysteries of the Incarnation, hastened the ruin

¹ *Statesman's Year-Book*, 1903, p. 142.

² Jones, *India's Problem*, p. 165.

of Christianity in her native land. Because their faith was weak, their message mutilated, their intellect darkened, and their life selfish, it was not possible for the colonies of Syrian and Persian Christians, dispersed on its southern shores, to bring India to Christ. Unpurged from the old leaven, it was not for them to leaven the whole lump.”¹

III. CATHOLIC MISSIONS IN INDIA

1. Rome's Pioneers.—John of Monte Corvino, the apostle to China, was apparently the first Roman missionary to India. “He seems to have appeared first in Persia, in the city of Tabriz. From Persia he traveled in the year 1291 to India, where he remained thirteen months. He was accompanied by the Dominican, Nicholas de Pistorio, who died there. In different districts, he succeeded in baptizing a hundred persons; and in the second letter which he wrote to Europe, he declared it as his belief that ‘great results might be expected to follow the preaching of the Gospel in those regions, if substantial men of the order of the Dominicans or Franciscans would come there.’”²

Jordanus.—One such Dominican as John desired did a noble work in India, Jordanus, author of the *Mirabilia Descripta*, describing the wonders of the East. While he was laboring there, more than ten thousand were converted to the Catholic faith through the fervent and faithful preaching of its tenets. His spirit is indicated by these extracts from his pen: “Because we, being few in number, could not occupy or even visit many parts of the land, many souls—wo is me!—have perished, and exceeding many perish for lack of preachers of the word of the

¹ Smith, *The Conversion of India*, pp. 30, 31.

² Neander, *General History of the Christian Religion and Church*, vol. iv., p. 16 (Boston edition).

Lord." "How many times I have had my hair plucked out and been scourged and been stoned God Himself knoweth; and I who had to bear all this for my sins, yet have not attained to end my life as a martyr for the faith, as did four of my brethren. Nay, five preaching friars and four minors were there in my time cruelly slain for the Catholic faith. Wo is me, that I was not with them there!"¹

2. *Francis Xavier.*—Catholicism's most illustrious missionary, the famous Jesuit Francis Xavier, did his great work for India nearly four centuries ago. He burned out his brief Indian life, not with miracle-working, as certain of his "unwise biographers" would have us believe, but in incessant and laborious efforts to bring the forms of Christianity to a people who could not understand his message nor the symbolism of his rites. And he did something besides ring his bell through the villages and proclaim a misunderstood Gospel. His practical charity, exhibited in hospitals and in the abodes of death; his tireless efforts to reform godless Europeans and their heathen wives, baptized forcibly by Albuquerque's order; his endeavor to establish a college to train native preachers who should later go forth to evangelize their countrymen; divine aspirations after a holier life and greater nearness to his Savior;—these are features of the life of India's apostle which were a permanent contribution to the cause of Christianity.

3. *Malabar Rites.*—Empty as were many of Xavier's forms and superficial as was his system of evangelizing, they were at least sincere, even if he finally left the country in disgust, "disheartened by the innumerable obstacles he everywhere met in his apostolic career and by the apparent impossibility of making any real converts."² When one reads of the horrors of Archbishop Menezes's

¹ Smith, *Conversion of India*, p. 40.

² Abbé Dubois, quoted by Smith, *Conversion of India*, p. 64.

Inquisition and the chicanery and fraud of the Malabar rites, however, the foundations upon which much of Rome's success have depended are laid bare. Caste was catered to; Hindu terms were assumed when not true of the user; and the acted and spoken lie of Robert de Nobili, whereby he personated a holy ascetic from a distant region, with the forging of a fifth *Veda* to support their pretensions, carried on the unholy drama. It should be added that much of this was done contrary to the command of Rome, and mainly by members of the Jesuit Order.

4. *Priests at Work.*—The daily life of Catholic missionaries of to-day is thus described: "The missioner's habitual life is to travel from village to village to administer the Holy Sacrament to his people. At all those villages, when he makes a casual or an annual visit, he is received with triumph by the assembled Christians, who come out to meet him with flags and native music and conduct him to the church or chapel, where, after the first usual prayer, he announces to the people the length of his stay, the order of the prayers and duties of each day, and then gives a fervent exhortation to profit by his presence and approach the Sacraments worthily.

Order of the Days.—“The following is the usual order of the day in a village visitation. At three in the afternoon the catechist assembles all those who are preparing for the Sacraments and reads to them a Preparation for Confession, which explains the whole of the dogmatic belief and also is mixed with fervent prayers to excite the necessary sentiments in the soul. The missionary then gives a public instruction, explaining the guilt of sin and exhorting to contrition and amendment, and shows some striking pictures representing death, judgment, hell, and heaven, and the judgments of God upon sinners. The pictures often produce more effect upon their minds than the most fervent exhortations; and when they are well impressed with their meaning, he shows them the crucifix

and explains how our merciful Lord, by His death and suffering, has redeemed us all, and gives us all grace, if we only choose to avail ourselves of His mercy. He speaks to them of the love of Christ, of the infinite merits of His precious Blood communicated to us in the Holy Sacraments. Then the Act of Contrition and other beautiful Tamil prayers, written by the ancient missionaries, are recited. Then the confessions begin and continue often till midnight, to be renewed again in the earliest morning before Mass. At sunrise in the morning the bell rings to call the people to Mass; and before it begins, the catechist reads the prayers and instructions for the Holy Communion, which are followed by an instruction by the priest himself. During the Holy Sacrifice, the Acts of Faith, Hope, Charity, and Contrition are recited aloud by the catechist to prepare the people for receiving the Body and Blood of our Blessed Lord in Holy Communion. After Mass there is another exhortation to encourage all who have approached the holy table to piety and perseverance. At 9 A. M. the missioner takes his own meager breakfast and says his own prayers and office, and rests a little. In the afternoon he receives the visits of all those who wish to speak to him or ask his advice; he settles all the disputes and difficulties which may be brought to his notice by the catechist or elders of the village. He also receives the visits and examines the motives and conduct of those who wish to become Christians, and appoints and arranges due means of their instruction; or else on another day he baptizes the children, examines the progress in catechism and performs the marriages. Thus in full employment, with little spare time, the week or ten days spent in the village pass by; and when the work is done the Father goes to another to recommence the same labor."¹

5. *Character of the Converts.*—While some of the Catholic missionaries, as Abbé Dubois, have very strongly

¹ *Catholic Missions in Southern India*, pp. 78-80.

written concerning the defects of their converts, the following statement, mainly compiled from Catholic writings, gives one an idea of the ordinary converts: "The converts are now to be found in certain districts of South India, in Madura, Trichinopoly, Tanjore, and other places. These Catholic Christians, as they call themselves, are living monuments to attest the Jesuit policy louder than Pascal's letters or European proverbs. They wear marks on their foreheads as their heathen neighbors do, go to Hindu temples on festival occasions, and bow down before the images of pagan gods, while perhaps they inwardly repeat Paters and Aves. Part of their marriage ceremony is performed in the Christian chapel, and the couple is blessed by the Catholic priest. When this is done they go home, kindle a fire and walk round it, tie the wedding knot in the presence of Agni, and call upon that fire god to witness the solemn contract. Their church is divided into compartments, so that the high-class Christians may worship the image of Him who was the friend of outcasts, without being contaminated by the touch of the low-caste worshipers. . . . Three hundred years of Christianity has left them only where it found them — the slaves of Brahman superstition and of Brahman fraud. Their condition is worse than that of the Samaritans described in the Second Books of Kings, 'Who feared the Lord and worshiped their own strange gods.'"¹

6. *Some Differences.*—Catholic missionaries, like the Protestants, devote great attention to girls' boarding schools taught by nuns and furnishing a good education at a low rate. This has resulted in gaining a number of converts from among Protestants. Their higher institutions at Calcutta, Bombay, Trichinopoly and Mangalore are of a high order. The press is not employed as in Protestant missions as an aggressive agency, and there is no circulation of tracts. Most of the books printed are of a devo-

¹ *Missionary Review of the World*, April, 1891, pp. 248, 249.

tional and practical character. Controversial writings are with few exceptions directed against Protestantism. They receive considerable additions through marriage, it being often stipulated that the contracting parties of other creeds shall become Catholics, or else that the children shall be brought up in that faith. Other accessions are gained from heathen who, in illness, make vows to some saint, binding themselves to become Roman Catholics if they recover. While it is often agreed that the expense of Catholic missions is less than that of the Protestant societies, since wives and families do not require support, and though the missionary suffers less interruption in his work, it should be remembered that Catholic missions lose the immense advantage of women workers, save in the case of nuns. They also lose the example and influence of the Christian family.¹

7. *Present Strength.*—According to the last census, forty-two per cent. of the entire native Christian Church was Roman Catholic, the number being 1,122,378 out of a total Catholic population of 1,202,039. The remaining Catholics are mainly in the British army or else are Eurasians in the three Presidency cities. As the census of 1891 shows a total of 1,315,263 Catholics, of whom 1,244,283² were natives, the decrease in the total Catholic population of India, not including the French and Portuguese colonies, was more than eight and a half per cent. for the years 1891-1901. The decrease in the native Catholic population for the same period was almost ten per cent. During the same decade Christians of every name, including Catholics, had increased about twenty-eight per cent.; or omitting the Catholics, whose number decreased during the period, all other Christians increased more than seventy-seven per cent. Yet this numerical decrease over-

¹ *The Missionary Conference, South India and Ceylon, 1879*, vol. ii., p. 339.

² Hunter, *Indian Empire*, pp. 311, 312.

looks the value of Rome's services to India. Sir William Hunter, writing of the Propaganda section of the missionaries, says, "Their influence reaches deep into the life of the communities among whom they dwell."¹ In estimating the value of Catholic labors in India, this distinction between the work of the Jesuits, particularly those of earlier days, and that of other Orders at the present time, should not be forgotten.

8. *Defects.*—Another writer, who has seen much of the missionaries and their work in South India, speaks thus of weaknesses of the Catholic enterprise in the Empire: "The marked defects of Romanism in that land have been its concessions to, and compromise with, the religion of the land, both on the side of idolatrous worship and of caste observance. I have discussed the subject with Indian Roman Catholics in the villages and find that to them the worship of saints, through their many obtrusive images, is practically the same as the idolatry of the Hindus, the only marked difference being in the greater size of the Romish images! In like manner the Jesuit has adopted and incorporated into his religion for the people of that land, the Hindu caste system with all its hideous unchristian divisions. All this makes the bridge which separates Hinduism from Roman Catholic Christianity a very narrow one; and it reduces to a minimum the process of conversion from the former faith to the latter. But an easy path from Hinduism to Christianity means an equally facile way of return to the ancestral faith. If the Hindu has little to surrender in becoming a Christian, neither has such a Christian any serious obstacle to prevent his return to Hindu gods and ceremonies, when it suits his convenience to do so. Hence it is that the new accessions to Romanism hardly exceed the number of those who leave it in order to resume their allegiance to the faith."²

¹ Hunter, *Indian Empire*, p. 313.

² Jones, *India's Problem*, pp. 167, 168.

IV. EARLY DUTCH PROTESTANT EFFORT

1. *Work Done.*—The Dutch East India Company was the first Protestant power to establish posts in India proper. Before the middle of the seventeenth century it was trading on the mainland, and in 1652 it had built the first Indian factory at Palakkad on the southeast coast. In its few settlements, extending from Cochin on the southwest to Chinsurah, north of Calcutta, it seems probable that some efforts were made to evangelize the people; since the company "was distinctly bound by its state charter to care for the planting of the Church and the conversion of the heathen in the newly won possessions. Probably this was due to the remembrance of the converting activity of the Portuguese during their earlier dominion in the colonies; and perhaps its aim, in the first instance, was the winning of the outwardly Romanized natives for Protestantism. At the same time, the Protestant doctrine of the church power of civil rulers materially influenced such a conception of missions."¹ Whatever work was done was undoubtedly of a piece with that carried on in Ceylon, where force or worldly benefits practically compelled conversion, and where "in every village the schoolhouse became the church, and the schoolmaster the registrar of documents involving the rights and succession to property. The number of children under instruction and baptized rose to 85,000. Nowhere was there any evidence of genuine conversion, nor were there missionaries sufficient to give simple instruction in Christian truth."²

2. *Warnings.*—From the Ceylon work of the Dutch East India Company and the efforts in India, the Christian Church may learn valuable lessons. When its power was growing in the island world of Southeastern Asia,

¹ Warneck, *Outline of a History of Protestant Missions*, p. 43.

² Smith, *Conversion of India*, pp. 78, 79.

Professor Walaeus established at Leyden his Indian Seminary for the proper preparation of missionary candidates. After twelve years it was discontinued, partly because of the expense to the Company,—which argument was not met by the Reformed Church with contributions to carry it on,—and partly because the students “addressed themselves more to the conversion of the heathen than suited the colonial program of the Company.”¹ It is not surprising, therefore, that few of the later men had little enthusiasm in the work, and that the majority of them left the field on the expiration of their five-years’ contract with the Company. Dr. George Smith, in accounting for the failure of early Dutch missions, lays stress on means which the missionaries practically neglected. “The watchwords of the missionary must be these,—the vernacular Bible, vernacular preaching, daily teaching, the conversion of the individual, that he may in turn aggressively propagate the faith which he has received.”² The opposite course produced then, as it has later and elsewhere, what the Amsterdam Classis of that day called *sine Christo Christiani*,—Christless Christians.

V. THE DANISH-HALLE PIONEERS

1. *Ziegenbalg, Plütschau, and Gründler.*—The first Protestant missionaries from Europe to do effective work in India were two German Pietists, Ziegenbalg and Plütschau, sent out by Denmark’s King, Frederick IV. Though the Danish East India Company had held Indian territory for eighty-five years, until these two missionaries arrived in 1706, nothing of importance had been done for their heathen charges. While Ziegenbalg was ably seconded by Plütschau and Gründler, he was the strongest of the trio in most respects. In a letter to Chaplain Lewis of

¹ Warneck, *Outline of a History of Protestant Missions*, p. 44.

² Smith, *Conversion of India*, p. 80.

the Honorable East India Company, written nearly seven years after their arrival, we find a surprising account of what had so soon been accomplished. Their five charity schools were in successful operation and were apparently fulfilling their threefold purpose, namely: "The laying of a foundation of true Christianity in tender souls; the preparation of disciples for the future service of Christ's Church; the bringing in the use of books among Christians in the East Indies."¹ During the last six years reported in this same letter the missionaries had written or translated no less than thirty-two productions in the "Malabarick language," and ten in Portuguese, among them being three dictionaries, three volumes of sermons, two hymn-books, an arithmetic, a spelling-book, and a grammar. Most of them were religious books, however.

Phenomenal Results.—After being in India less than five years, Ziegenbalg had translated the entire New Testament into Tamil and, at the time of his death in 1719, the Old Testament as far as Ruth. The activity of the first two workers may be judged by other labors of theirs after only three years' service. "Schools had been established; the slaves of the settlement were assembled for religious instruction two hours daily; the German and Portuguese residents were invited to divine service held regularly in their behalf; a class of catechumens, gathered from the heathen, was being trained in the truths of the Gospel preparatory to baptism; converts increased rapidly; a church had been erected for the native congregation; conferences had been held with Hindus and Mohammedans; preaching excursions had been made into the country as far as Negapatam. . . . Three years and a half after the arrival of the first missionaries, the native community numbered 160 persons, an amount of success truly astonishing, considering the gigantic obstacles against

¹ Ziegenbalg and Gründler, *A Letter to the Reverend Mr. Geo. Lewis*, p. 22,

which they had to contend."¹ Ziegenbalg's return to Europe and his appearance unannounced before his monarch at the siege of Stralsund was dramatic in the extreme,² and hardly less noteworthy was his visit to George the First of England, the Archbishop of Canterbury, the Bishop of London, and other distinguished personages.

Ziegenbalg's Motto.—The secret of this phenomenal activity, of which Ziegenbalg was the leading spirit, he thus quaintly reveals: It has oftentimes made a comfortable Impression on my Mind, what Mr. N. left me for a Memorial in my Paper-Book to this Effect: *Ideo nos facti sumus Christiani, ut plus de futura, quam de hac Vita laboremus*, 'For this reason we are made Christians, that we should be more bent upon the Life to come, than upon the Present.' This is my daily Memorandum, lest I should perhaps forget, entirely to consecrate my Life and Actions to an invisible Eternity, minding little the World either in its Glory and Smiles, or in its Frowns and Afflictions."³

2. *Schwartz.*—These early men had worthy successors in such missionaries as Schultze, "a self-willed man," Kiernander, later the distinguished founder of the work in Calcutta, the tireless itinerant, Gericke, and the talented linguist, Fabricius. No man of that entire Danish-Halle company can compare, however, with Christian Friedrich Schwartz,—"a star of the first magnitude," as Professor Warneck so justly calls him. Arriving in South India in 1750, his abilities were such that in a few months he was as "busily engaged in missionary work, as though he had been for years accustomed to it. He sets an excellent example to all young missionaries by commencing with a

¹ Sherring, *History of Protestant Missions in India*, p. 3.

² See W. F. Stevenson's "Last Years of Ziegenbalg" in *Good Words* for December, 1872.

³ *Propagation of the Gospel in the East: Being an Account of the Success of Two Danish Missionaries Lately Sent to the East Indies*, p. 55.

daily catechetical class, attended by children of tender age. He says characteristically: 'Soon after the commencement of the new year, I began a catechetical hour in the Tamil or Malabar school, with the youngest lambs, and thus I learned to stammer with them. At the same time I made almost daily excursions and spoke with Christians and heathens; though, as may be easily conceived, poorly and falteringly.'¹ His incessant and important labors as philanthropist, statesman, and Christian missionary are only hinted at in the inscription on his tomb at Tanjore:

To the memory of the
REV. CHRISTIAN FRIEDRICH SCHWARTZ,

Born Sonnenburg, of Neumark, in the kingdom of
Prussia,
The 28th October, 1726,
And died at Tanjore the 13th February, 1798,
In the 72nd year of his age.
Devoted from his early manhood to the office of
Missionary in the East,
The similarity of his situation to that of
The first preachers of the gospel
Produced in him a peculiar resemblance to
The simple sanctity of the
Apostolic character.
His natural vivacity won the affection
As his unspotted probity and purity of life
Alike commanded the reverence of the
Christian, Mohammedan, and Hindu:
For sovereign princes, Hindu and Mohammedan,
Selected this humble pastor
As the medium of political negotiation with
The British Government;
And the very marble that here records his virtues
Was raised by
The liberal affection and esteem of the
Rajah of Tanjore,
Maha Rajah Serfogee.

¹ Sherring, *History of Protestant Missions in India*, p. 20.

3. *Defects of the Danish-Halle Mission.*—Almost from the outset the Danish-Halle mission became still further international, in that its support came largely from England. Indeed, the labors of its missionaries might be more appropriately considered under the Society for the Propagation of the Gospel in Foreign Parts, the Society for Promoting Christian Knowledge especially, and the Church Missionary Society and the Leipsic Missionary Society, which ultimately took over the workers and the property of the Mission. The Danish King declined to render financial aid in 1825 at a time when the rationalizing tendencies of the King's College had seriously hampered the work, and thenceforward it was no longer Danish, despite its nominal existence as such until 1845. The missionaries of this society were careful to emphasize instruction and cared for their new converts fairly well; they gave the people the *Bible* in the vernacular, besides an abundance of helpful literature; in many cases they set a godly example before the people. What they did not do was to develop the native Church, refusing for decades to place a native in charge of the congregations and when at last they broke over the rule, appointing too few for careful oversight. Worse than this error of judgment was their attitude toward caste, in which they were followers of the Romanists. The effect of lax discipline and temporizing policies is evident from the fact that, although during the eighteenth century they had had on the field some fifty missionaries and had won about 50,000 converts, their work had taken no firm root; and hence it largely disappeared during the following century. It is probably true, especially of the later missionaries, that heart religion was almost wanting. Even of Kiernander Charles Grant could write: "I was brought under deep concern about the state of my soul. There was no person then living there from whom I could obtain any information as to the way of a sinner's salvation." After the veteran came to Calcutta

Grant applied to him. "My anxious inquiries as to what I should do to be saved appeared to embarrass and confuse him exceedingly; and when I left him, the perspiration was running down his face in consequence, as it appeared to me, of his mental distress. He could not answer my questions."¹ With incompetent guides, some of them holding to a merely human Jesus, the work could hardly survive in strength.

VI. THE ANGLO-SAXON BEGINNINGS

1. East India Company—A Forerunner.—The Dutch East India Company had failed to accomplish much in the uplifting of India. Its sister Company from England greatly hindered the cause of true religion; though its beneficial effects, through development of trade and the political and administrative activities of the Company, and through its legislation, exceeded its harmful influence. As George Smith writes, "It was used by the Sovereign Ruler of the human race to prepare the way and open wide the door for the first hopeful and ultimately assuredly successful attempt, since the Apostolic Church swept away paganism, to destroy the idolatrous and Musalman cults of Asia."²

Its Chaplains.—The East India Company's helpful service to Christianity lay in its providing chaplains for its wards, native as well as British. Not a few of these were thus described by Lord Teignmouth in 1795: "Our clergy in Bengal, with some exceptions, are not respectable characters. Their situation is arduous, considering the general relaxation of morals, from which a black coat is no security."³ Some of them, however, were important factors in India's early evangelization. Among these were *David Brown*, preacher to the élite of Calcutta society, who se-

¹ Smith, *Conversion of India*, p. 97.

² *Ibid.*, p. 85.

³ *Ibid.*, p. 94.

cured for Carey his professorship in Fort William College; *Claudius Buchanan*, whose *Christian Researches in Asia*, together with Brown's plan, drawn up in 1788, for a Church mission in India, gave birth to the greatest of Protestant missionary organizations, the Church Missionary Society; *Henry Martyn*, "saint and scholar," whose devotion, fervid zeal, and deep spirituality have led as many to become missionaries as David Brainerd's flaming life; *Daniel Corrie*, Martyn's friend and successor, who later became the first Bishop of Madras; and *Thomas Thompson*, a Bible translator and the father of a later Lieutenant-Governor of the Northwest Provinces, to whom "almost all the great officials and civilians of North India owed their impulse in favor of missions."¹ Dr. Warneck says of these five chaplains: "By their personal piety and their biblical preaching, by courageously exposing and contending against the wretched circumstances of India, by their positive proposals for amelioration, and their open advocacy of the calumniated and persecuted missionaries, these men rendered pioneer service of the most effective character to Christianity, to the Anglican Church, and to evangelical missions in India."²

Christian Laymen. — Among the secular officials of the Company were a number of men of high character and true missionary spirit. Such were Charles Grant, George Udny, and William Chambers. Grant had so great influence with Lord Cornwallis and was so at one with Wilberforce at home, that in 1813 India's Magna Charta of missions and of popular education was passed by Parliament. It was Udny who gave Carey asylum, when he was in great need of a friend; while Chambers as the Company's official Persian interpreter, began a translation of the Scriptures before any of the Serampore trio had landed in the country.

¹ Bliss, *Encyclopaedia of Missions*, vol. i., p. 291.

² Warneck, *Outline of a History of Protestant Missions*, p. 253.

Legislation.—While it is true that the Company was often hostile to religion, a prevalent charge against it is not well founded. The charge as commonly printed¹ does not even express the statement of Mr. Bensley, one of the Directors, whose intemperate outburst did not receive the support of his fellow Directors. As an offset to the Company's lukewarmness and opposition to missions should be placed its beneficent legislation. "At no period in the history of the Christian Church, not even in the brilliant century of legislation from Constantine's edict of toleration to the Theodosian code, has Christianity been the means of abolishing so many inhuman customs and crimes as were suppressed in India by the Company's Regulations and Acts in the first half of the nineteenth century. The Christlike work kept rapid step with the progress of Christian opinion and beneficent reforms in Great Britain; but it was due in the first instance to the missionaries in India."²

2. *Serampore Pioneers—Thomas.*—William Carey was the leading spirit of the first British mission to India. This cobbler and son of a wool-weaver landed at Calcutta on the tenth of November, 1793. Ten years earlier, however, a Christian surgeon on "The Earl of Oxford," East Indiaman, one John Thomas by name, had inserted an advertisement in the *Indian Gazette*, calling for a Christian who would "assist in promoting a knowledge of

¹ With slight variations the quotation is as follows: "In 1793 the East India Company passed a resolution that the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most unwarrantable project that was ever proposed by a lunatic enthusiast." See Liggins, *Great Value and Success of Foreign Missions*, p. 81; Pearson, *New Acts of the Apostles*, p. 260; Montgomery, *Foreign Missions*, p. 25; Jones, *India's Problem*, p. 360; *Gospel Missionary*, March, 1901; *The Quiver*, July, 1903; *The Christian*, August 13, 1903. What Mr Bensley actually said was: "So far from approving the clause, or listening to it with patience, from the first moment I heard of it I considered it the most wild, extravagant, expensive and unjustifiable project that ever was suggested by the most visionary speculator." *The Christian*, Sept. 17, 1903.

² Smith, *Conversion of India*, p. 110.

Jesus Christ in and around Bengal." Charles Grant and his friends placed Thomas "at Goamalty, near Malda, where he translated part of the New Testament into Bengali and for three years worked successfully among the natives. But though spiritually-minded and zealous, Mr. Thomas was an impracticable person to deal with. He was mystical and extravagant, irascible and bigoted; and he speculated so imprudently and became so involved in debts and liabilities, that Mr. Grant was compelled to break off all connection with him."¹ Yet it was through Thomas that Carey was turned from the South Seas to India.

Carey.—A boy who left the farm for the shop because he could not endure exposure to the sun would hardly have been expected to labor early and late for over forty years in the heats of Calcutta and Serampore. Carey not only did this, but he was also distinguished as naturalist, Orientalist, translator, author, professor, and mission administrator. When he and his medical associate, Dr. Thomas, reached Calcutta, they found the work of Kiernander, whose support had come from the British Society for Promoting Christian Knowledge, in a comparatively prosperous condition, notwithstanding the veteran's great age and his pecuniary embarrassments. Besides the native Christian community which had been raised up, Kiernander's charities had given Christianity a good name. Dr. Thomas's medical work still further opened the Hindu heart to the new missionaries. Carey's first native convert — he had won a man of Portuguese descent some time before — was baptized at the close of 1800. This convert, Krishna Chandra Pal, is best known through Marshman's translation of one of his hymns, beginning,—

"O thou, my soul, forget no more,
The friend who all thy sorrows bore.
Let every idol be forgot;
But, O my soul, forget Him not."

¹ Hodder, *Conquests of the Cross*, vol. i., pp. 232, 233.

Carey's largest work was that of translator and author. Under his superintendence, or by himself, translations of the Scriptures were executed in no fewer than thirty-five languages or dialects. "Of these, six were of the whole *Bible*; twenty-two of the New Testament, five including also a considerable part of the Old Testament; and seven of portions of the New Testament. Besides the translation of the Scriptures, Dr. Carey engaged in many other and extensive literary undertakings. He compiled and published grammars of the Sanskrit, the Bengali, the Marathi, the Telugu, the Kurnati, and the Sikh languages, and dictionaries of the Bengali and Marathi. He edited various works in the Sanskrit, Bengali, Bhotan, and English languages. The number, variety, and magnitude of the works which he executed are truly astonishing."¹ It is true that he was assisted by learned native scholars, as well as by his English associates, and it is further true that much of the work was very poorly done, the ambition of the Serampore missionaries being mainly quantitative.

His Character.—Dr. Carey was not a strong man in many respects, but the sum total of his missionary qualities was quite unusual. "The leading features of his character were inexhaustible patience and perseverance in the prosecution of any work he undertook, great modesty and humility, and above all, great simplicity of mind. Here lay the charm of his character. This constituted its moral strength and beauty. It was the mold into which he was cast. It rendered him at once venerable and lovely. It may afford encouragement to others to find, that whatever of usefulness or reputation he attained was the result, not of any high order, nor perhaps of any great peculiarity of intellect, but of the unreserved, patient, and persevering devotion of a plain understanding and a single heart to the great objects of his life."²

¹ Brown, *History of the Propagation of Christianity among the Heathen*, vol. ii., p. 72. ² Ibid., pp. 69, 70.

The Marshmans.—Other distinguished members of the Serampore community, all of whom were connected with the Baptist Missionary Society, though for some years they were alienated from it, were Joshua Marshman and his wife Hannah. Joshua Marshman spent his time more largely in regular missionary work than did Carey. Like his more famous colleague he was a linguist of no mean ability, extending his labors to the Chinese, so that with the aid of Lassar, an Armenian from Macao, he published before Dr. Morrison did in China itself a translation of the Chinese Bible. He and his wife established a school, first for European children and later others for natives. In the latter, "the children were only taught reading, writing, and arithmetic; but with the view of giving enlargement to their minds, they were instructed in the more popular parts of geography, astronomy, and natural philosophy, in the leading facts of history, and the most important principles of morality; so that the system of education pursued in them was incomparably superior to anything known in the Hindu schools. Christian instruction, however, formed no part of the plan; as the missionaries were apprehensive that this would awaken the jealousy of the natives and probably defeat the whole scheme."¹ At Serampore they had established a normal school for training the natives to teach according to Western methods, and in a short time they had a hundred schools with 8,000 children under their care. Later they found that such schools did not realize the expectations which were formed of them, and they were to a great extent given up. Hannah Marshman's work for girls of foreign parentage led, through the object lessons afforded and by the contributions of her pupils, to the establishment in 1820 of the first school for Hindu girls in Calcutta and apparently the third for native girls in all

¹ Brown, *History of the Propagation of Christianity among the Heathen*, vol. ii., p. 57.

India. The first one was started by Mr. May, of the London Missionary Society, at Chinsurah two years earlier. The Calcutta Hindu girls' school was under the care of some of the junior missionaries of the Baptist Missionary Society. At Serampore the missionaries had established in 1818 the first chartered college for the education of native young men, and this owed much to the care of Dr. Marshman.

William Ward. — The third man in the famous Serampore trio was William Ward, the first great missionary printer. His words, "With a Bible and a press posterity will see that a missionary will not labor in vain even in India," are the key to his marvelous activity and usefulness. Aside from the incalculable value of his services as a printer, Ward was a fluent preacher in Bengali and possessed a greater knowledge of the habits and customs of the natives than any of his colleagues. His four-volume work on the religion, manners, etc., of the Hindus is still among the standard literature on India.

"*Great Principles.*" — These tireless men and their less conspicuous associates had brought into operation before the first third of the nineteenth century had passed nearly all those agencies which have been subsequently employed by Indian missionaries. Yet even more important in a sense are the mission theories and principles found in a document drawn up in 1805, entitled, "Form of Agreement respecting the Great Principles upon which the Brethren of the Mission at Serampore think it their duty to act in the Work of Instructing the Heathen." Omitting the reference to their communal life, which in the end was not to be commended, Dr. Smith's abstract of these principles is given as furnishing suggestions which are of value to missionaries to-day. "(1) It is absolutely necessary that we set an infinite value upon immortal souls; (2) that we gain all information of the snares and delusions in which these heathen are held; (3) that we

abstain from those things which would increase their prejudices against the Gospel; (4) that we watch all opportunities of doing good; (5) that we keep to the example of Paul and make the great subject of our preaching, Christ the Crucified; (6) that the natives should have an entire confidence in us and feel quite at home in our company; (7) that we build up and watch over the souls that may be gathered; (8) that we form our native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them, especially advising the native churches to choose their pastors and deacons from amongst their own countrymen; (9) that we labor with all our might in forwarding translations of the sacred Scriptures in the languages of India, and that we establish native free schools and recommend these establishments to other Europeans; (10) that we be constant in prayer and the cultivation of personal religion to fit us for the discharge of these laborious and unutterably important labors. Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy; (11) that we give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause.”¹

3. *American Pioneers—Judson, a Baptist.*—The first contingent from America arrived in India in June, 1812, the party including Mr. and Mrs. Judson and Rev. Samuel Newell, with his better-known girl-wife, Harriet Atwood Newell. Of the first of these a distinguished Scotch authority, who calls him “the greatest of all American missionaries,” thus writes: “Adoniram Judson is surpassed by no missionary since the Apostle Paul in self-devotion and scholarship, in labors and perils, in saintli-

¹ Smith, *Short History of Christian Missions*, p. 166 (1890 edition).

ness and humility, in the result of his toils on the future of an empire and its multitudinous peoples. He took possession of Burma for Christ, when only a strip of its coasts had become the nucleus of the eastern half of the British Empire of India, and he inspired his native country to found two great missionary societies."¹ Being strongly influenced by the work of his fellow Baptists at Serampore, he wrought out in Burma under the American Baptist Missionary Union a very similar program. His carefully translated Burman Bible is a more creditable monument than many of the hasty and imperfect versions of the Serampore brotherhood; for Judson had a "lust for finishing."

Gordon Hall, a Congregationalist. — Though five men had sailed to India in 1812 as the missionaries of the American Board, Judson and Rice became Baptists on their arrival or *en route*. Of the remaining three, Gordon Hall was the strongest man. Until the new charter of the East India Company went into effect more than a year later, he and his associates were without any legal standing in India and were in direst straits; but from 1814 onward they were at liberty to prosecute their work at Bombay on the west coast, thanks to the efforts of the now venerable Charles Grant. Hall's thirteen years of labor brought into temples and bazaars alike the Gospel message and gave the Marathi New Testament to many millions. "No missionary in Western India," wrote one some years ago, "has ever been more respected among the Brahmans and higher classes for his discussions and pulpit discourses." Among the strongest influences in awakening America to her missionary obligation in the early part of the last century were his letters to Andover Seminary students and his tract, "The Conversion of the World; or the Claims of Six Hundred Millions." The work which his associates at Bombay found most useful

¹ Smith, *Conversion of India*, p. 151.

was that of literature and the press, which in a small way was to Western India what the work of Serampore was to Eastern India.

John Scudder, Dutch Reformed.—Five years before the veteran Schwartz died, a child was born in New Jersey who was destined to head an illustrious family of American missionaries to India. When Dr. John Scudder was waiting one day in the ante-room of a lady patient, he picked up Gordon Hall's tract just mentioned, and seven years after Hall had sailed he took passage, under the American Board, for the same land, though it was *via* Ceylon, where he spent a number of years in medical missionary service. At Madras he established a work of great value. "No stronger, more versatile, or more successful missionary pioneer ever evangelized a people as healer, preacher, teacher, and translator, in season and out of season. He lived in praying and working till, although he knew it not, he realized his ambition even in this world, 'to be one of the inner circle around Jesus.' Such a man had sons and children's children like himself to the fourth generation. There was not a town in South-eastern India which had not heard the Gospel of Christ from his lips. There was not a village to which the publications of his Tamil press had not penetrated, while his descendants worked by his side and took up his mantle."¹ At home he was especially distinguished as the children's favorite missionary. It is said that he addressed at least 100,000 Sunday-school children in 1843, many of whom in later years became missionaries themselves, largely because of his early influence. Though sent out by the American Board, he belonged to the Reformed (Dutch) Church in America, which until 1857 worked in co-operation with the American Board. He and some of his descendants are counted as the brightest stars in the galaxy of missionaries whom his Church has sent afield.

¹ Smith, *Conversion of India*, pp. 164, 165.

VII. INDIAN CHRISTIANITY OF THE LAST CENTURY

1. *Other Early Societies.*—In the preceding sketch reference has been made to pioneer work and to one organization or society from each Church. This plan has prevented any mention of the early workers of the London Missionary Society, which entered India in the person of Mr. Forsyth a year before Marshman and his associates landed at Calcutta, or of that of the Christian Knowledge Society, which in addition to supporting Danish-Halle missionaries, had commissioned Ringeltaube at the time of Marshman's appointment. For the same reason, no mention is made here of the Church Missionary Society, whose first India representatives began work in Madras only two years after the American Board's missionaries arrived at Calcutta; nor can anything be said of the valuable services of three other important societies, all of which had begun their work before the first quarter of last century had closed, namely that of the English Wesleyans, and of the Scotch Presbyterians, and of the Society for the Propagation of the Gospel in Foreign Parts. In what has been said of this pioneer stage, the reader will find the germs of all subsequent work done by the missionaries of the Empire. Later chapters will set forth methods and problems confronting the nearly one hundred Protestant societies laboring in India, as well as state the results of missionary work and present the opportunities alluring them onward. Only a few general remarks need be added to this division of the subject.

2. *Seventy-five Years.*—Dividing the remainder of the century into periods of twenty-five years each, we find that of the societies still at work in India thirteen entered upon their work between 1826 and 1850. Four of them were American, five were British, and four were Ger-



Central Young Men's Christian Association Building, Madras



Young Women's Christian Association Building, Bombay

man. During this period two women's societies entered the field, the Church of Scotland Women's Association and the Women's Society for Christian Female Education in Eastern Countries, of Berlin. During the years 1851-1875 eight American societies, nine from Great Britain, two from Denmark, two from Germany, and three organized in India itself placed its workers in the field,—a total of twenty-four societies. Since 1876 about forty new societies have entered the Empire, all of them being represented by a comparatively small number of missionaries except the Christian and Missionary Alliance of the United States, the Presbyterians of Canada, the Evangelical National Society of Sweden, and the Brecklum Evangelical Lutheran Society of Schleswig-Holstein. During these years three new forms of effort were represented for the first time in the Empire: The India Sunday-school Union, which from 1876 has cared for the Sunday-school interests of the land; the work for young men and women as carried on by representatives of the Young Men's Christian Associations of North America and Great Britain, and of the World's Young Women's Christian Association; and the United Society of Christian Endeavor.

3. *Sepoy Mutiny*.—One event in these years did much to change the current of missionary effort. "In the first century's history of the evangelical conversion of India," writes George Smith, "the Sepoy Mutiny of 1857 opened a new period. It tested by persecution the reality and the character of the faith of the converts. It proved to be a call to the conscience of Christendom. The number of white Christians known or believed to have been butchered by the mutineers and their brutal agents was 1,500, of whom thirty-seven were missionaries, chaplains, and their families. . . . Not one instance can be cited of failure to confess Christ by men and women, very often of weak physique and but yesterday of the same faith as their murderers. The only known cases in which life was pur-

chased by denial were those of one officer of mixed blood and some band boys of Portuguese descent and religious profession."¹ More than that: "The lurid light shed upon the condition of India by the Mutiny and the increased knowledge of and interest in the country thus produced, led many Christians in the United Kingdom and in America to perceive what great responsibilities were laid upon the English by the possession of India, and to resolve to endeavor to perform the duties arising therefrom. New energy was diffused into every missionary society already laboring in India, and fresh organizations were formed to enable the many open doors to be entered."² With the assumption by Queen Victoria of dominion in India after the Mutiny, Christian India came into being.

4. *Censuses, 1872-1901.*—The growth of Christianity of every form in a generation may be seen by a comparison of religious statistics from 1872, when the first census of all India was taken, to the last one of 1901. The Portuguese and French possessions are not here considered, but if they were added the present Christian population would be increased by about 350,000. In 1872 there were in India, including Burma, 1,517,997 Christians. In 1881 they numbered 1,862,525, an increase of 22.7 per cent.; in 1891 they had increased to 2,284,380, a gain of 22.6 per cent.; and in 1901 there were 2,923,241 Christians, a gain during the decade of 28 per cent. Comparing the Christians of 1872 with those of 1901, their number had increased in twenty-nine years 92.6 per cent.³ The increase of Protestants during this period is still greater, as is shown in the last chapter.

5. *Protestants in 1901.*—Still confining ourselves to the government returns of 1901, the Protestant community

¹ Smith, *Conversion of India*, pp. 137, 138.

² St. Clair-Tisdall, *India, Its History, Darkness and Dawn*, p. 108.

³ See Hunter, *Indian Empire*, p. 319 and *Statesman's Year-Book*, 1903, p. 141.

in India at the time of the last census, excluding the Eurasians and European and allied races, numbered 866,985. The church affiliations of these native Protestant Christians were as follows:

Anglicans	305,907	Presbyterians	42,799
Baptists	216,743	Congregationalists	37,313
Lutherans	153,768	Salvationists	18,847
Methodists	68,451	Minor sects	23,157

An English writer, commenting on these statistics, remarks: "It will be noticed that nearly half the Christians under 'Minor sects' are stated to belong to the 'London Mission.' This is evidently the London Missionary Society, and the number, 10,321, should be added to the 37,313 Congregationalists, who otherwise are surprisingly few. Moreover, we expect that about 18,000 out of the 59,810 'Protestants' of Travancore who are credited to the Church of England really belong to the London Missionary Society, and that these also should be added to the Congregationalists. But probably some of those whose denomination is 'not returned' should be credited to the Church of England, so that we do not suppose the total number of Anglicans is overstated."¹

6. *Government and Christianity.*—The British power in India provides to some extent for the religious needs of its wards. This it does "with a view, not to converting the natives, but to provide for the spiritual wants of its European soldiers and officials, as it provides for their medical requirements. . . . The Indian Government maintains no Roman Catholic establishment. But certain of the thirty Roman Catholic bishops receive allowances for furnishing ecclesiastical military returns and certain priests for services rendered to the troops. . . . The government ecclesiastical staff is distributed among the military and official centers, while the other societies

¹ *Church Missionary Intelligencer*, July, 1902, p. 501.

endeavor to supply the wants of the smaller stations, particularly the little clusters of Europeans along the lines of railway and in the planting districts. Taken together and including Roman Catholics and Protestants, they ministered in 1891 to 168,000 Europeans and 79,842 Eurasians, according to Sir Thomas Hope's tables; total, 247,842.¹ This provision for Europeans should be remembered, when the criticism is brought against missionaries by travelers, that they neglect their own people in their zeal for evangelizing the natives.

7. *Advance in a Century.*—The last chapter will show in some detail the technical gains of the last century; but there are some general points that may be mentioned here, which show the progress in Christian conceptions during this period. The nineteenth century opened with the new emphasis of the brotherhood of believers, a brotherhood that would not brook the views and practices of Catholics and some of the Protestants of the previous century. While caste still is one of Protestantism's sternest problems, it has practically disappeared as a factor to be winked at or even encouraged. Similarly, the compromise with Hinduism which Catholicism had been guilty of and which influenced Protestants early in the century by making them fear to antagonize native religious views, has given place to a better understanding of the strong points of native religions and the true relation to them of Christianity. Missionaries no longer hesitate to use native terms of religious import, and their method of approach is more Pauline and less unreasonable. The ceremonial and formal factors in Christianity have largely changed during the century, and the more spiritual elements of the Christ life are placed at the forefront. If the dangers of the life beyond for the unrepentant are less often preached than they were a hundred years ago, the life which is hid with Christ in God and which is a prepara-

¹ Hunter, *Indian Empire*, pp. 319, 320.

tion for the bliss of heaven is more insisted on. Coöperation and fellowship have made rapid advances during the period and thus markedly differentiate the work now from that of seventy-five years ago. Educational work and the value of literature, which Protestants have appreciated from the outset, have made vast gains even during the last thirty years.

8. *An Official Estimate.*—What Christianity has accomplished may be expressed quite as eloquently in general terms as in Arabic numerals. One such estimate of the work of Christians is found in the Report of the Secretary of State for India, presented to the House of Commons in 1892: “The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts, which are scattered widely through the country. This view of the general influence of their teaching and of the greatness of the revolution which it is silently producing, is not taken by the missionaries alone. It has been accepted by many distinguished residents in India, and experienced officers of the Government.”¹

¹ Quoted by Thompson and Johnson, *British Foreign Missions*, p. 39.



VI

WAYS OF WORKING

THE preceding chapter has shown the main lines of work in use among Catholic and Protestant missionaries. A closer examination of them is requisite to a proper knowledge of missions in India. In the brief exposition here attempted, present methods are dealt with; since they embody the best things from previous experiments and are without certain factors of doubtful value.

I. EVANGELIZING THE MASSES

1. *Indoor Preaching.*—While preaching in mission halls to the unevangelized is not as prominent as in mission lands in cooler countries, it is nevertheless a prominent feature of Indian evangelistic effort. There is less noise there than on the street, and the people are under better control, since the missionary is on his own ground. Moreover, seats or mats are an inducement for a longer stay than in street preaching. A compromise between the street and a hall is the verandah of the latter, which gathers a company more easily than an enclosed room. The best audiences are secured in the evening, when bright lights and attractive singing of Christian hymns set to native tunes quickly call together a good congregation. Some of the most effective work of the preaching hall is the leverage gained through its use as a reading and book room for part of the day and as a place for quiet personal interviews after the audience has been dismissed.

2. *Bazaar Preaching.*—It is on the busy streets of an Indian city that one is most put to the test as a preacher, if the mela preaching is left out of the count. The haggling of buyers and sellers, the bustle of people coming and going, the attacks of a hostile Brahman in a public place, are factors which make the task most difficult to a foreigner using an unfamiliar language. Dr. Stewart thus describes the work in the Punjab: “It must not be supposed by any that quietness is the distinguishing characteristic of a bazaar audience. Far from it. Many persons, indeed, listen respectfully and make no signs of either approval or disapproval. But it is different with others. A few exhibit astonishment at the good news. Some, especially Hindus, will cry out, ‘That’s all true,’ or ‘The Sahib is right,’ or ‘Your religion is good for you, and ours is good for us; let every one follow the path that his fathers trod.’ Some will ask questions—often of the most difficult or irrelevant character—and try to embarrass the preacher, or get up a laugh at his expense. Some—Mohammedans, bigots, or Aryans, for instance—will present objections, or flatly contradict the speaker, reading perhaps out of the *Koran*, or an infidel book, to establish their points; and frequently bystanders of this class will try to break up the meeting, or turn it into an assemblage for the propagation of their own religious views. Occasionally, too, they carry their violence so far that the police are asked to interfere and quell disturbance. As might be supposed, therefore, every one does not make a good bazaar preacher. Ready wit, a quick ear, and a nimble tongue are necessary for success in this capacity; also that mysterious power by which men can naturally overawe opposition and keep a restless audience under control.”¹

3. *Itinerating.*—A wider form of evangelism is effected through journeying from place to place and pur-

¹ Stewart, *Life and Work in India*, pp. 157, 158.

suing in villages and towns a work similar to that just named. The romance of itineration comes from the tent form of life. This, however, is expensive; since, if it is thoroughly done, the party must take a number of tents and the proper furnishings. On arriving at a village, they are pitched near by, and there the work is carried on, if a preaching pavilion has been provided. As the party may remain from two days to a week, systematic visitation of the villages near may be pretty thoroughly done. Often missionaries, instead of taking tents, go to the public rest-house of the places visited; and by living in the midst of the people, they are able to do more satisfactory work, as well as reduce the expense. The most fruitful plan, however, is that commonly adopted after itineration has secured a regular constituency and settled forms of work. There will then be in most of the villages visited some room or building belonging to the mission, or loaned them by native Christians, which they make their headquarters. When the work has reached this stage, evangelistic effort becomes somewhat subordinate. "The whole round of missionary duties, as far as possible, must be carried along with the party and fully discharged. Schools must be inspected; native Christians must be examined; new converts must be baptized; communion services must be held; homes for village workers and houses for village churches must be secured; reports must be received or prepared; accounts must be kept; correspondence must not be neglected; and mothers must see to the instruction of their children."¹

Drawbacks. — Lest any should regard missionary touring as a pleasure jaunt, another quotation is added: "Sometimes the sun at midday makes it too hot for people to remain in tents and drives them under the shade of an umbrageous tree. Occasionally rain pours down in such quantities that the tents and much of their contents are

¹ Stewart, *Life and Work in India*, p. 191.



Itinerating Tent and Outfit—Haidarabad



Street Preaching--Women's Work

completely saturated, and it becomes impossible either to move the encampment or to occupy it in comfort. Sometimes the wind and dust storms give a good deal of trouble. Now and then village officers are unfriendly and greatly obstruct our movements. Sometimes thieves enter our tents and carry away valuables. . . . Sometimes the night is made fearful by the howling of jackals, dogs, and even wolves. Now and then the smells of a locality become unendurable. Sometimes mad dogs, or crazy fakirs, give great annoyance, especially to ladies. . . . Often, too, the annoyance felt from a continual stream of native visitors becomes painful.”¹

Band Work.—Instead of going in a company with a single center of work, members of an itinerating band of missionaries may follow the plan described by Rev. Mr. Meadows of the Church Missionary Society in South India. “There were three of us English missionaries. We lived in the north of Tinnevelly and had a district that was about 1,400 square miles in extent. We purposely made it small, in order that we might be able to go backwards and forwards all through, again and again; and this district of about 1,400 square miles contained about 1,400 villages and towns and a population of a little more than 270,000 people. We lived in our tents all the year round, though it was very hot indeed at some times of the year. Each of us had his own tent, and each tent was pitched at a distance of eight or ten miles from the other. We had each to help us a native brother; and these native brethren, too, had their own tents, and they also had their tents ten miles perhaps apart from each other. We always met together once a fortnight in order to confer and pray together. We stayed at a place a week, and every morning and every evening we got on our horses and rode to a village and preached in the street.”²

¹ Stewart, *Life and Work in India*, pp. 191, 192.

² *Report of the Centenary Conference, London, 1888*, vol. ii., pp. 39, 40,

Native Bands.—A modified form of the above method is that by which a company of native workers, usually theological students or catechists, go out under the leadership of a single missionary. Mr. G. S. Eddy thus speaks of the work of the band which he had in charge: "We are out among the villages, far from railway or white man, with a score of earnest theological students, preaching from morning to night from village to village in the joy of carrying the Gospel to a thousand souls a day. We spend the hot noon hours studying in the tents in the shade of some little grove. Every few days we strike camp and move on until our month's itinerary is over. So we go on from month to month through the ten stations of the Madura Mission till our year's work is done. . . . The village, like an isolated republic, is isolated and self-sufficient, as ignorant of all the world as it in turn by the world is ignored, unknown. The sun marks the time of its uneventful lazy hours as the children play and the dogs sleep in the sunshine. Suddenly every dog is awake, and with the din of howls and barking arouse the village at our arrival. We come with our own violin and a song and are followed down the street by the curious crowd. Arrived at the market-place we continue to sing till all the people are gathered. Then one by one we try to tell the simple story that can change their lives. The people sit around chewing betel leaf, or cleaning their teeth for the morning with a stick, or nodding approval as we proceed; for of all the people of the world, they are the most gentle and tolerant. But spiritually their life is sunken and sordid and needy beyond all words. The simplest ideas of spiritual religion seem beyond them, except as God supernaturally reveals them as we preach. . . . We preach, and one strikes his stomach—the center of all his life and thoughts—and says, 'Will your God give us food without work?' 'Food' and 'work' they understand, but not 'sin' and

'salvation.' What can we do for such degraded people? Save them!"¹ This form of effort is valuable not only for its immediate evangelistic results but for the instruction and inspiration of the workers.

Stereoicon Work.—An important auxiliary used in itineration, as well as at the stations, is the stereopticon. This makes night work, when the multitudes are at leisure, the most profitable form of effort. When the people are argumentative or hostile, the lantern pictures secure quiet. The late Norman Russell of Canada makes the value of this form of teaching very clear, as also his way of using the stereopticon. "Usually on entering a large town or village, we take a few photographs of familiar scenes,—the bazaar, the temple, or a group of schoolboys—and, preparing slides at our tents, throw them upon the screen, much to the delight of the amazed villagers, who are led thereby to give all the more attention to the Gospel pictures. . . . It is marvelous, the widespread fascination of the lantern meeting. Dignified officials, who would not deign to pause and listen to a bazaar talk, will have their chairs brought out and give close attention to the explanation of the pictures. I remember one evening a number of haughty Brahmans so eager to be present at our meeting as to sit down under the shelter of the darkness with low-caste Chamars and on the latter's veranda. . . . The villager is fond of anything in the nature of *tamasha*; he loves to see the changing colors on the sheet; the pictures aid his dull sense in understanding the unfamiliar story; and he will stand patiently for an hour or more in the chill atmosphere of the market-place to see and hear the Gospel message."² At the great melas, or gatherings for commercial purposes or to celebrate some religious event,

¹ *Missionary Review of the World*, April, 1902, pp. 262, 263.

² Russell, *Village Work in India*, pp. 86, 87.

the lantern furnishes an attraction almost equal to the mela itself. It thus supplements the work in the missionary's preaching tent and has the additional advantage of securing an even larger audience and greater quiet.

4. *Visiting Homes.*—A feature of the work of reaching the masses with the Gospel, which in many sections is being more emphasized than bazaar and mela preaching, is that of house to house visitation, alluded to in connection with itineration. Though women missionaries adopt this method more often than men, it can be done by gentlemen. Yet, as Bishop Thoburn remarks, "the most successful workers are comparatively obscure Hindustani preachers, who go and sit down at the doorstep of a native hut, or perhaps in a courtyard into which a number of little humble dwellings open, and talk with the people, sing, if permitted to do so, and possibly engage in prayer with them. The converts are often won after long personal intercourse, one by one, by these workers. In other words, our preaching in India seems to be drifting back more and more toward early standards."¹

5. *Madras Resolutions.*—At the Decennial Conference at Madras, held in 1902, the following convictions as to the important place of evangelistic effort in the missionary scheme were expressed: "Your committee is not unmindful that there are many useful methods of evangelistic work and would encourage all ways and means of carrying the Gospel to the people. Mission halls, Bible classes, house to house visitation, quiet work in the wards of the town or city,—all these and many other ways have been blessed. But whatever method may be used, it should not be forgotten that the masses of the people live in the villages, are cultivators of the soil, and are illiterate. In order to reach the masses, it is necessary to itinerate extensively and to preach much in the open air. For this work able men, who are familiar

¹ Thoburn, *India and Malaysia*, p. 242.

with the languages, religions, and customs of the people, and who can 'rightly divide the word of truth,' should be selected. . . . This work can be carried on mainly in two ways, namely, by the location of qualified evangelists in stations from which a number of villages may be regularly visited, and also by the organizing of itinerating bands working under competent leaders."¹

II. WORK FOR INDIA'S WOMEN

I. Lady Missionaries and Bible Women.—Closely akin to the evangelistic work for the general community just named is that for the women. The importance attached to this form of effort may be judged from the fact that during the past decade the number of foreign and Eurasian women missionaries in India and Burma has increased almost seventy per cent., and for the first time they outnumber the corresponding male agency. During the same period the Hindu and Burman Bible women increased over fifty-eight per cent., and are more than four times as numerous as the foreign and Eurasian force. As for their efficiency, the Madras Conference report says: "In India it is probable that the larger half of aggressive work can be better done by women, and it is a matter of thankfulness that the women workers outnumber the men."²

Their Task and Its Importance.—The task awaiting these women and the lady missionaries is suggested by Dr. Stewart's words, which are almost as true of all India as of the Punjab: "Perhaps twice as many men as women have been baptized. This has been due, not only to the greater intelligence of the male sex in that country and the more frequent opportunities which they have had for getting light, but also probably to the more

¹ *Report of the Madras Conference, 1902*, pp. 77, 78.

² *Ibid.*, p. 220.

conservative character of the female sex and their greater attachment to the customs, the superstitions, and the religions of their ancestors. Old social ties, too, have perhaps been stronger in their case."¹ The same writer shows its importance both from the native and the missionary view-point. He begins by quoting from a vernacular newspaper, which is speaking of the educated native:

"In public he may be a Demosthenes in oratory, or a Luther in reform; in his home he is but a timid, crouching Hindu, yielding unquestionable submission to the requisitions of a superstitious family. Between husband and wife there can be no rational conversation, no hearty exchange of thought and sympathies, no coöperation in really useful undertakings, and no companionship. They can not possibly agree, and so long as the illiterate wife governs the household according to her orthodox prejudices, the nation can not make any real advancement.' And these remarks are especially true in regard to religious progress. So long as mother, sister, wife, and daughter remain in darkness, so long must husband, brother, and son virtually remain so too. None are more ready to drive away from home a Christian convert than the female members of his own household. . . . 'When we get the women of India on our side, with a Christian intelligence to guide them and with warm sympathy for their husbands, then,' says a distinguished missionary, 'the battle will be won.'"²

2. *Visiting Low-castes.*—The average experience of an initial visit in the low-caste home is vividly pictured in Miss Carmichael's Kipling-like but profoundly missionary volume: "We have just come back from a Pariah village. Now see it all with me. Such a curious little collection of huts thrown down anywhere; such half-frightened, half-friendly faces; such a scurrying in of

¹ Stewart, *Life and Work in India*, p. 243.

² *Ibid.*, p. 175.

some and out of others; and we wonder which house we would better make for. We stop before one a shade cleaner than most, and larger and more open.

"‘May we come in?’ Chorus, ‘Come in! oh, come in!’ and in we go. It is a tiny narrow slip of a room. At one end there is a fire burning on the ground; the smoke finds its way out through the roof, and a pot of rice set on three stones is bubbling cheerfully. No fear of defilement here. They would not like us to touch their rice, or to see them eating it, but they do not mind our being in the room where it is being cooked. At the other end of the narrow slip there is a goat-pen, not very clean; and down one side there is a raised mud place where the family apparently sleep. This side and the two ends are roofed by palmyra palm. It is dry and crackles at a touch, and you touch it every time you stand up; so bits of it are constantly falling and helping to litter the open space below.

“Five babies at different stages of refractoriness are sprawling about on this strip of floor; they make noises all the time. Half a dozen imbecile-looking old women crowd in through the low door and stare and exchange observations. Three young men with nothing particular to do lounge at the farther end of the platform near the goats. A bright girl, with more jewelry on than is usual among Pariahs, is tending the fire at the end near the door; she throws a stick or two on as we enter and hurries forward to get a mat. We sit down on the mat, and she sits beside us, and the usual questions are asked and answered by way of introduction. There is a not very clean old woman diligently devouring betel; another with an enormous mouth, which she always holds wide open; another with a very loud voice and a shock of unspeakable hair. But they listen fairly well till a goat creates a diversion by making a remark, and a baby—a jolly little scrap in its nice brown skin and a

bangle — yells, and every one's attention concentrates upon it. The goat subsides, the baby is now in its mother's arms; so we go on where we left off, and I watch the bright young girl and notice that she listens as one who understands. She looks rather superior; her rose-colored seeley is clean, and two large gold jewels are in each ear; she has a little gold necklet round her throat and silver bangles and toe-rings. All the others are hopelessly grubby and very unenlightened; but they listen just as most people listen in church, with a sort of patient expression. It is the proper thing to do.

"I am talking to them now, and till I am half-way through nobody says anything, when suddenly the girl remarks, 'We have ten fingers, not just one'; which is so astonishing that I stop and wonder what she can be thinking of. I was talking about the one sheep lost out of one hundred. What has that got to do with one finger and ten? She goes on to explain: 'I have heard all this before. I have a sister who is a Christian, and once I stayed with her, and I heard all about your religion, and I felt in my heart it was good. But then I was married' — 'tied,' she said — 'and of course I forgot about it; but now I remember, and I say if ten of our people will join and go over to your way, that will be well; but what would be the use of one going? What is the use of one finger moving by itself?' . . .

"'If ten of you had cholera, and I brought you cholera medicine, would you say, 'I won't take it unless nine others take it too?' I replied. She laughs, and the others laugh, but a little uneasily. They hardly like this reference to the dreaded cholera; death of the body is so much more tremendous in prospect than death of the soul. 'You would take it, and then the others, seeing it do you good, would perhaps take it too'; and we try to press home the point of illustration. But the point pricks, and pricking is uncomfortable.



Zenana Workers—North India



Bible Woman and Pupils—South India

"The three men begin to shuffle their feet and talk about other things; the old mother-in-law proposes betel all round and hands us some grimy-looking leaves with a pressing invitation to partake. The various onlookers make remarks, and the girl devotes herself to her baby. But she is thinking; one can see old memories are stirred. At last with a sigh she gets up, looks round the little indifferent group, goes over to the fireplace, and blows up the fire. This means we had better say salaam; so we say it, and they say it, adding the usual 'Go and come.'

"It will be easier to help these people out of their low levels than it will be to help their masters of the higher walks of life. But to do anything genuine or radical among either set of people is never really easy. 'It takes the Ideal to blow a hair's-breadth off the Dust of the Actual.' It takes more. It takes God. It takes God to do anything anywhere."¹

3. *In Zenanas.*—The work for those in genuine zenanas differs from that described mainly in the great formality of wealthy homes and in the smaller number who can be reached at a given visit. Moreover, it may be necessary for the missionary to offer inducements, such as giving lessons in fancy-work and the more powerful allurement of teaching the inmates to read, in order to be assured of a continuously open door. Naturally, the ladies of these secluded homes are far more ignorant of the outer world than their poor neighbors, and hence more time must be taken to answer questions of curiosity. Native Bible women are not as acceptable as foreign ladies in such work, since many aristocratic women wish nothing but the best, and also because native workers can not satisfy their curiosity as well as one from across the sea.

4. *Teaching in Homes.*—Teaching in the homes can be best accomplished in zenanas, for the reason that wealthy

¹ Carmichael, *Things As They Are: Mission Work in Southern India*, pp. 57-60.

ladies have greater leisure; yet it is also done in the poorest families. Where it is possible to induce girls to attend a mission school, they are not taught at home; but there are very many who can not or will not attend such schools, and the work must be carried to them. One can assume that what the women and girls know is scarcely more than a child of six knows in Christian lands, and that methods — barring those of the kindergarten — will be successful that are in use for children at home. Most of the teaching done is with the object of enabling the women and girls to read for themselves, and to impart a knowledge of the *Bible*. This latter knowledge is not so much desired, and it may be necessary to first make them feel its value. A single illustration of how this may be done is quoted from Miss Bernard of Poona. "In the villages there is usually some idol shrine in sight. I have found this arrest attention: 'I see a god there; yours, is it not so? Some one died in your village yesterday or last week. Did that god of yours send for him? Did he go to him?' The answer is always, 'No, not to him, but to the Upper God.' 'Not your god; you too are going to die some day; you will have to go to that Upper God. Do you know Him? Will you come with me to England?' You say, 'No, I don't know any one there; how can I?' 'True; but you will have to go to an unknown God, in an unknown country, by an unknown way. Had you not better in time learn to know Him.'"¹

III. EDUCATIONAL WORK

I. *Vernacular Schools—Aims.*—So soon as the forms of effort above described have brought forth their legitimate fruit, there is laid upon the Church the necessity for developing the material furnished. Christian education

¹ Report of the Third Decennial Missionary Conference, held at Bombay, 1892-93, p. 318.

renders this service, and it also is a direct feeder to the Church. The main objects of the vernacular schools, as distinguished from those in which English is the medium of instruction, are thus set forth in the Madras Conference Report: "According to the testimony of the various missions, vernacular education serves a twofold purpose in mission economy. A vernacular school is one of the best means of opening up evangelistic work in a village. The high respect in which a teacher is held in this country and the great desire which the people have for education give the teacher in a village school a unique opportunity; and, if he is the right kind of a man, he can do much in helping to extend the Kingdom of Christ. The Wesleyan missions of Ceylon estimate that, directly or indirectly, they owe about sixty-five per cent. of their converts to the vernacular schools. The other purpose which vernacular schools serve is to fit our Christians to read the Word of God. And again, by learning to read and write, Christians will be able to raise their position in society and make themselves more useful members of the community. We urge a sustained effort to educate all our Christian youth to read and write at least. We recognize that, in the increased attention which Government is paying to primary education at present, there is a great opportunity for missions to extend their work in this direction."¹

Varieties.—The vernacular schools usually are for a single sex, but are sometimes intended for both boys and girls, the mixed school being more economical, as well as furnishing a girl with an escort in her brother. Some of these institutions are conducted in the interests of the non-Christians, while others are strictly confined to children of Christians. On the whole, however, separate schools for boys and girls and open to Christians and non-Christians alike are most satisfactory. There are also government schools and many others conducted by missionaries

¹ *Report of the Madras Conference, 1902*, p. 87.

through grants-in-aid, received from the Government. This assistance coming from the state makes it necessary for those schools receiving it to conform the curriculum to government standards. While this affects the secondary and higher institutions unfortunately, it is of advantage to the primary schools. In no non-Christian land, except possibly Japan, is education so well cared for as in India. This does not prove that education is widely disseminated, however; for in 1901 there were only 147,344 institutions all told, with 4,417,422 scholars. That means that but one person out of every sixty-six is under instruction, and of that number almost three-fourths are in schools of the primary grade.¹ This fact and the further consideration that only a trifle more than fifteen per cent. of India's schools are public, the remainder being either aided or private and unaided, show the need of missionary vernacular schools.

2. *Higher Institutions.*—These are in most cases boarding schools, institutions for helpers, or colleges. The latter are often affiliated to one of the five Government Universities, the Universities being merely examining bodies and having no instructional work. English is used in practically all of these institutions and is the avenue not only to government positions, but it also opens up to the student a field of religious and other literature which is of the utmost helpfulness. While the University Examinations, toward which most students look, minimize or wholly ignore the Christian instruction given in missionary colleges and make secular studies and proficiency in English of supreme importance, the value of their work from a missionary point of view is as great to-day as when Alexander Duff, the first great advocate of higher education, propounded this thesis, his comparison being between the work of the evangelistic missionary and that of the Christian educator: "While you engage in directly

¹ *Statesman's Year-Book*, 1903, p. 143.

separating as many atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train, which shall one day explode and tear up the whole from its lowest depths.”¹

Aitchison's Testimony.—While there is no question about the value of the schools intended for the preparation and training of catechists and native pastors, a perennial controversy has been waged over the use of English in the earlier time and until the present as to the advisability of carrying on missionary colleges with the handicaps due to government regulations and influences. Few utterances of the past twenty years have so forcefully and authoritatively put the case as the following, coming from a former Lieutenant-Governor of the Punjab, Sir Charles U. Aitchison, LL.D.: “In my judgment the value of educational missionary institutions, in the present transition state of Indian opinion, can hardly be overrated. The importance of mission schools and colleges is even greater now than when Duff initiated his educational policy and converted a reluctant General Assembly to his views. His argument then was, that Hinduism is so wedded to a cosmogony demonstrably false, that Western education of any kind became a direct missionary agency, effective at least in overthrowing the false religions. Experience has amply justified his views—so much so that, in the work of destroying the heathen beliefs, the government secular schools, the railways, and the telegraphs, have done as effective work as the missionaries themselves. Educated Hindu society is honeycombed with unbelief, and the great question of the day in India is, What will take the place of the Hindu gods? Hence a growing Buddhist optimism; hence the revival of Vedantic deism; hence the Brahma Samaj and other theistic societies; hence, too, the inquiry

¹ Smith, *Life of Alexander Duff, D.D., LL.D.*, vol. i., pp. 108, 109.

and searching into the Christian Scriptures, which go on in India to an extent which those who ignore missions have no conception of. If the breach that has been made is filled up,—if, in place of Hinduism we have agnosticism, or even a positive but unchristian belief with which physical science is not necessarily in antagonism,—the Christian Church will have to do all the sapping and minning over again; while, instead of the crumbling old fortresses of heathenism, we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals. It is of primary importance now, just at the time that the Government of India itself is looking anxiously round for some means of supplementing the deficiencies of its own secular system of education, to get hold of the youth of India and impregnate them with Christian truth. They are the generation in whose hands the immediate future of India will lie, and the importance of bringing them under direct Christian influences is beyond all calculation. We want institutions like the Cambridge Mission College at Delhi, the American Mission College at Lahore, and the Established Church and Free Church Institutions at Calcutta multiplied over the country.”¹

Anti-Christian Education.—Christian missions must consider also the efforts being put forth by opposers of Christianity toward the combating of its truths through education. The late S. H. Kellogg, D. D., says concerning such education: “The anti-Christian spirit of modern India is using high Anglo-vernacular education for its own ends and is establishing large high-class schools and colleges on an avowedly anti-Christian basis. An illustration is the Mohammedan College in Aligarh, Northwest Provinces, founded by that eminent Mohammedan gentleman, lately deceased, Sir Saiyid Ahmad. Another example is the large college of the Arya Samaj in Lahore. This has

¹ Smith, *Conversion of India*, pp. 187, 188.

410 students, the largest of any college in Lahore, and prepares men to pass B. A. and other examinations in the Punjab University. The avowed aim of the institution is to promote the philosophical and religious principles inculcated by the late Pundit Dayanand Sarasvati, founder of the Samaj. To this end, in addition to the studies required to pass the various examinations of the University, all students must devote three, and Sanskrit students four, periods a week to the study of the Arya doctrines. Than the Arya Samaj, Christianity has no more deadly enemy in India. In its active and unceasing hostility to all missionary effort, it can only be compared with Islam. The question then returns to us, Should we allow men who graduate from such colleges to remain under the impression that to the anti-Christian argument drawn from modern science and philosophy, evangelical Christians have no answer to give and that science has vanquished Christianity? Ought we not in the persons of living teachers and preachers of the Word rather show that, so far from being destructive of faith in the Gospel, it is quite possible for an educated man to accept honestly all that is accepted by the consensus of scholars as settled fact in science, and yet believe none the less firmly that Jesus Christ rose from the dead the third day, according to our Gospel, and therewith all the other great truths as to man's ruin and redemption, which Christ and His apostles so indubitably taught?"¹

Woman's Education.—The higher education of Hindu girls and young women has been brought about after long struggles against native prejudice and even Christian criticism. Naturally the objection was strongest against the colleges, and not until 1886 was the Isabella Thoburn College at Lucknow established by Miss Thoburn of the Methodists of the United States. This first Christian college for women known in Asia—a wholly secular one had been established at Calcutta some time before—was followed

¹ *Missionary Review of the World*, December, 1899, pp. 885, 886.

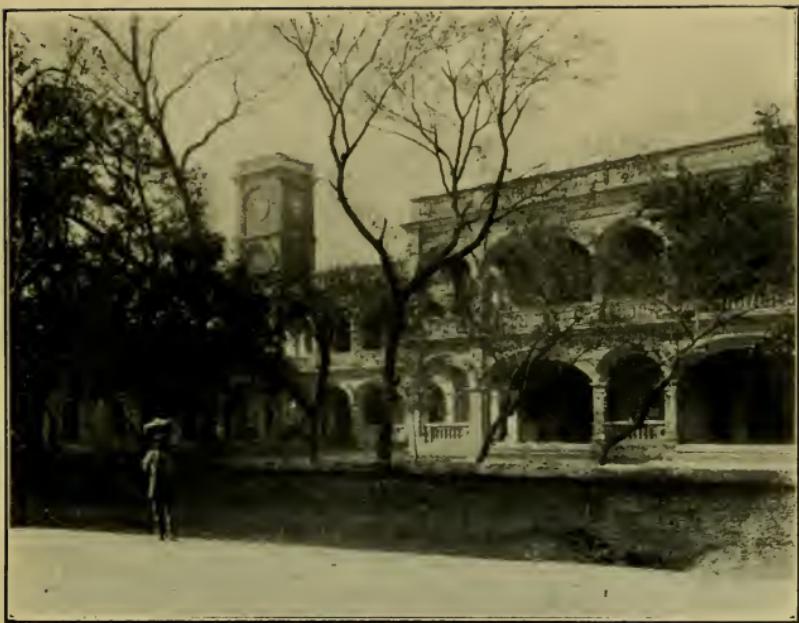
by another in 1890, the Sarah Tucker College of the Church Missionary Society and the Church of England Zenana Missionary Society, located at Palamcotta. Every worker in such colleges shares to a degree in the eulogium of Dr. Oldham, passed upon the founder of the Lucknow institution, Miss Thoburn: "The patient, earnest worker had won her battle against misunderstandings and questions on the one hand, and on the other against the stolid, apathetic indifference to woman's training that characterizes Indian society. Not the least contribution which her work has made to the progress of that great people, to whom she gave thirty-one years of her fruitful life, is the keen desire of the male workers to find educated wives and the equally earnest resolve of the Indian pastors and leaders to give their daughters the best possible training. To have borne conspicuous part in transforming any portion of Indian society, so that those who a generation or two ago looked upon women as little above the clods of the earth should now begin to covet college training for them, is surely to have secured very large returns from a life's investment. She found an infant Christian Church gathered mainly from the poor and unprivileged; she found the women of this Church illiterate, burdened, incapable of much progress; she took the girls and made from them a new type of Indian women such as were never dreamed of."¹ Unfortunately the high privileges of women's colleges are enjoyed by only one-fiftieth as many students as are found in Christian colleges for young men.² Yet this lack is partly made up by the advantages gained from study in 166 boarding schools, having 13,514 pupils.³

Trained Educators.—The increasing importance of the educational work in India makes a new demand upon the missions and the home Church. This is voiced in a reso-

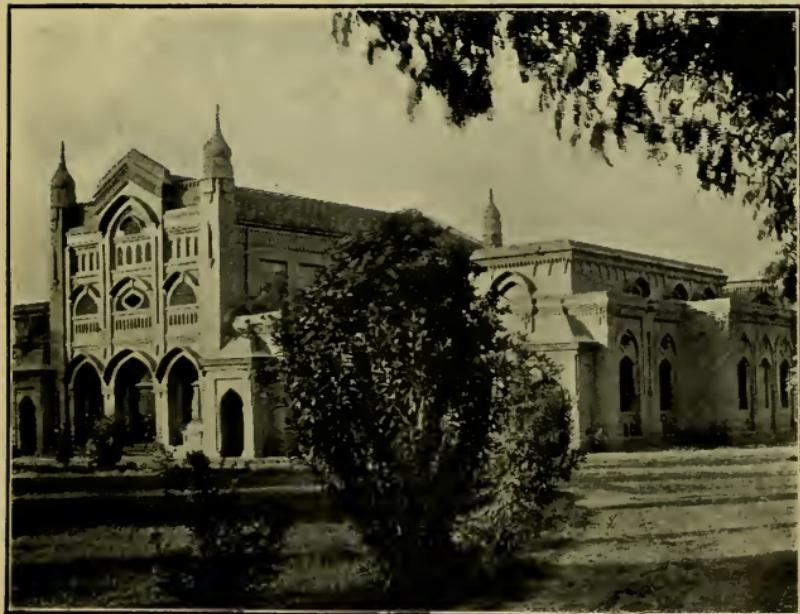
¹ *Effective Workers in Needy Fields*, p. 107.

² Dennis, *Centennial Survey of Foreign Missions*, p. 265.

³ *Protestant Missions in India, Burma, and Ceylon, Statistical Tables, 1900*, p. 63.



The Isabella Thoburn College, Lucknow



Forman Christian College, Lahore

lution passed at Madras in 1902: "The Conference would press upon mission committees the necessity of seeing that educational missionaries are trained to teach. The educational missionary must henceforth be regarded much more as a specialist, like the medical and artisan missionary requiring a preliminary training in his specialty."¹ It is the more important because the grade of mission institutions and the grants-in-aid depend upon pedagogical ability.

3. *Industrial Education.*—Although industrial education has been carried on by the London Missionary Society at Nagercoil, beginning in 1823, under the Basel Evangelical Missionary Society at Calicut and Mangalore from 1844 and 1846, respectively, and by the American Baptists at Bassein, Burma, since 1861, the special development of this form of education lies within a few years. Thus twenty-three of the fifty-four such institutions reported by Dr. Dennis² have been established since the beginning of 1890. This is largely due to the demands of an increasing church membership and the necessities of famine and plague years. Womanly industries and the ordinary trades are taught at these schools, usually in connection with the most important branches of a general education. The ideal which the missionaries have in mind in those schools giving trade instruction is as follows: "This Conference is of opinion that all definite trade instruction should rest on the basis of a sound general education, the aim of which from the first should be to educate to their fullest extent the powers of hand and eye as being calculated to develop those faculties in the pupils which will be of the greatest service to them as artisans and imbue them with a taste for manual pursuits."³ It does not cease with the training of the school but prepares students for the actual work in a native shop or mission factory.

¹ Report of the Madras Conference, 1902, pp. 85, 86.

² Dennis, Centennial Survey of Foreign Missions, pp. 108-111.

³ Report of the Madras Conference, p. 141.

IV. MEDICAL MISSIONARY EFFORT

1. *The Field and Need.*—In view of the fact that Great Britain's rulers have provided to some extent medical aid for India's millions, it may seem superfluous to emphasize the work of medical missions in this field. Dr. Dennis has this to say of the need of competent practitioners in that Empire: "Sickness is often ascribed to demons, or to the anger of gods and goddesses who are thought to preside over epidemics, and who must be propitiated in order to secure their suppression. 'Killed by ignorance' is still the verdict in numberless cases of fatality; and when we remember that the total number of deaths in India every year is between five and six millions, we can appreciate how disastrous are the results of quackery, which has, no doubt, been the only ministry which the vast majority have received in their fatal illnesses. To be sure, the old system with its charms and incantations, its profitless and often cruel remedies, is gradually passing away; yet the native *hakim* is the only recourse in the case of vast multitudes. It is estimated by Sir William Moore that 'not five per cent. of the population is reached by the present system of medical aid.' Even in the great cities, where there are hospitals and dispensaries, more than half the people die unattended in sickness either by educated doctor or native quack. 'If this is the case in the cities,' writes Dr. Wanless, 'what must be the condition in the 566,000 villages, each with a population of less than 500, without even a native doctor?' The difficulties attending medical practice in India arising from the severity of the conventional rules of society add, no doubt, to the volume of neglect to which we have referred. In an instructive discussion in the pages of *The Indian Magazine and Review* for the latter part of the year 1895 and the earlier numbers of 1896, concerning 'Medical Aid to Indian Women,' are to be found

repeated references to the lamentable woes of Indian women in times of illness and suffering, even though, as in many instances, medical aid might be available. It is a question whether the so-called *hakim* or *vaidyas*, with their foolish and worthless remedies, are any relief, or whether to be unattended is not a milder fate than to be ministered to by those who will gravely prescribe the powdered horn of the sacred bull as a remedy of special efficacy, or who repeat verses out of their sacred books for the relief of a person who has been bitten by a poisonous insect."¹

2. *The Force.*—According to the April, 1903, issue of *Medical Missions in India*, there were at that date 258 missionaries who were medical graduates or licentiates, of whom 109 are men and 149 are women—a marked increase over a list published by the same periodical in 1895, when there were only 140 qualified medical missionaries, of whom seventy-eight were men and sixty-two were women. To aid these workers there were in 1900 125 hospitals and 212 dispensaries, containing 2,371 beds. The total agency connected with these missions was 666 Christians and ninety-three non-Christians.²

3. *Aims.*—Various considerations lead to the medical missionary work in India. "Its object, of course," writes Dr. Sommerville of Jodhpur, "is primarily to evangelize; and the main argument for its use is that it can evangelize under specially favorable circumstances, under conditions which lay the heart bare and bring spiritual concerns into near contact and sharper focus than is the case in the ordinary circumstances of daily life. It comes armed with the sympathy of humanity at its best, and excites, at least for the time being, a responsive gratitude, which with accompanying impressibility may be turned to account for spiritual ends."³ Yet it also has a broader basis, as a reso-

¹ Dennis, *Christian Missions and Social Progress*, vol. i., pp. 191, 192.

² *Protestant Missions in India, Burma, and Ceylon, Statistical Tables*, 1900, pp. 62, 63.

³ *Medical Missions in India*, January, 1902, p. 100.

lution of the recent Madras Conference indicates: "Recognizing it to be one of the best agencies for removing prejudice, for overcoming opposition, for opening closed doors, we would also claim for it a foremost place in emphasizing the practical humanitarian side of Christianity; and we desire to commend this agency to those missions which have not yet adopted it as a form of evangelistic work." Lest the higher ideal should be underestimated, the second resolution reads: "The medical missionary should personally organize the spiritual work in the hospitals or dispensaries under his charge and should take an active part in it. There should be daily teaching in the wards according to some well-arranged plan; and in addition to this, the medical missionary should aim at individual dealing with the in-patients. All Christian medical assistants should be encouraged and trained to do spiritual work. In large medical missions, the co-operation of evangelistic missionaries and native evangelists is important; and these should endeavor to follow up the work in the homes of former patients, especially those who have appeared interested in the teaching."¹

4. *Medical Work for Women.*— "Medical work for women and children finds in India to-day perhaps its most urgent call. There is more need and suffering among them than among men."² It is especially needed in the homes of the wealthy. A woman physician is the physical savior of those who say of the medical man, "We would rather die than go to his hospital, or be seen by him." In maternity cases particularly she is sorely needed, and everywhere she is the opener of doors and the healer of souls, as well as of sick bodies. Dr. George Smith regards this branch of the missionary scheme of so great value, that he writes of America's share in it during the earlier decades of the work: "The greatest of all the blessings

¹ Report of the Madras Conference, 1902, pp. 120, 121.

² Jones, *India's Problem*, p. 256.

which the evangelical churches of America have conferred upon the people of British India is that of healing their sick women, and thus powerfully showing the practically imprisoned inmates of the zenana and harem and the multitudes of widows, so many of whom have never been wives, that to them the Kingdom of God has come. Till recently Great Britain could not thus do what the liberal educational system of the United States had long enabled women medical missionaries to begin."¹ It should be remembered that the first woman medical missionary ever commissioned was Clara Swain, M. D., who was sent to India by the Woman's Society of the Methodist Episcopal Church in 1869. In a volume written by Mrs. S. Armstrong-Hopkins, M. D., *Within the Purdah*, one gets an inside view of the wealthiest titled families of India and sees what a Christian physician can accomplish for their immured inmates. Such pictures are at the opposite pole of missionary experience from those found in Miss Carmichael's account of low-caste work, found in *Things as They Are*.

5. *One Case.*—A case reported by Dr. Clark, laboring in Amritsar, the sacred city of the Sikhs, gives one an idea of the work: "A hot summer's day! Earth and sky are ablaze with heat; the sun shines down with pitiless glare; every living thing seeks shelter from the intense heat—even the very crows are going about with wide open bill gasping for breath; and the painfully energetic fly has not determination enough to buzz about. A weary, trying day for the strong and healthy; one of misery for the sick. Here they are, a motley crew, waiting for the ring of the bell which ushers them one by one into the consulting room of the Amritsar Medical Mission Hospital, where with the thermometer at 101° we are doing our best to minister to body and soul. Almost all the ills to which flesh is heir seem in evidence to-day. One after another

¹ Smith, *Conversion of India*, p. 163.

comes in and goes out, yet the crowd outside seems to be as large as ever. What a world of misery of soul and body have we here! Look at this old dame, with hair like driven snow, tall and erect as if she had but lived some score of years, instead of near to the four-score years of man's allotted span. 'Son, I will give all I have, bear all pain, do anything, if thou wilt give me my sight but for one single moment,' and then she tells us she lost her sight some years ago. 'Grandmother, your days on earth can not be many—the shadows are lengthening into night; why undertake all this pain and weariness for a fleeting good?' say we. 'Son,' she replies, 'since I became blind a little grandson has been born to me. He is the only one I have, and I have never seen his face. We are Hindus, and, as you know, we believe in transmigration. I must die, and then I shall become a cat, or a dog, or a frog,—we must be reborn eighty-four million times,¹—and the lad will become a cow, or a hen, or crow. After this life he is mine and I am his no more. If I don't see him now, I shall never see him again, for through all eternity our lives will never again touch; and, oh, I do want to see the laddie's face before I die!' The heart-breaking pathos of that voice and the 'never through all eternity' ring in my ears as I write; and the picture of that venerable face with the upturned, sightless eyes and the longing, pleading look on it will not easily be forgotten. She heard of the Christian's hope, 'Let not your heart be troubled—in my Father's house are many mansions; I go to prepare a place for you—I will come again.' And as she heard, the poor old eyes were brimful—'Ah, in such words you Christians have heaven now, but for us there is no hope.' Type, alas, poor woman, of the millions in India without God and without hope. In passing, I may add, she made a splendid recovery from the operation I performed; the result was

¹ The number of transmigrations as commonly given is eighty-four lakhs, 8,400,000. See, e. g., Monier-Williams, *Brahmanism and Hinduism*, p. 173.

excellent, and I trust she saw the little grandson many a day."¹ The value of such work is evident from another quotation from the same writer: "Medically, as regards out-patients, we are the largest medical mission in the world; though as regards in-patients we are far behind a number of others. During 1891, when Dr. Charles Martin was in charge for ten months and Dr. Arthur Lankester for two, no less than 59,762 visits were recorded, and somewhere about 2,500 operations were performed, and about 250 in-patients were treated. That work, grand as it is, would be at the best a splendid failure from the missionary point of view, were it not that these people have been brought under Christian influences and had the Gospel preached to them; for it is our aim to let no one, who comes to us for healing, go away without hearing of the Savior."²

V. CHRISTIAN LITERATURE

i. Its Importance.—The importance of Christian literature in Indian missions is suggested in a paper read by Rev. Dr. Jones at a meeting of the International Missionary Union in 1902, of which this is the substance: "Of the Tamil native Protestant Christians, 260,000 were requiring more literature than could be furnished, to say nothing of the hundreds of thousands of non-Christians who could read and were without literature fit to circulate. Fifty thousand of these Tamil Christians could read. There were in India forty-one Christian presses and publishing houses, issuing 200,000 pages annually. There were in circulation seventy-six translations of the Scriptures. The eighteen tract societies had published 40,000,000 copies of their publications. There are 147 magazines and other periodicals published in India for native Christians,

¹ *Church Missionary Gleaner*, December, 1892, p. 190.

² *Ibid.*, July, 1892, p. 105.

with an average circulation of a thousand each. There are in India 15,000,000 readers among native peoples; not less than a million youths are sent forth annually from its institutions with an ability to read some in English, but mostly in vernaculars, and with eagerness to peruse anything that may be sent forth from Christian presses. The books accessible from native presses are morally unwholesome. . . . If we despise this day of great opportunity in this increasingly important department of work, it will not only handicap us seriously in other departments; it will also delay considerably the coming of the great day to which we all look with so much eagerness."¹

2. *Approved Principles.*—The settled principles underlying this work are clearly set forth in the Madras Conference report, and four of them are subjoined: "(2) To meet the great and growing need for Christian literature, men should be set apart to organize the preparation of suitable books, tracts, and leaflets, and to increase their circulation. In every large language area, one or more persons should be set apart for this purpose; and in the smaller language areas a missionary with literary aptitude should be relieved of other cares as much as possible, that he may give the larger part of his time to literary work in that vernacular. This will require men of special gifts and wide culture, who should not only be able to write effectively themselves, but also to stimulate and guide others in this direction. . . . (4) The literature published should be especially prepared for the people of the land. Much discussion has taken place regarding the use of translations, and it is generally agreed that except the *Bible* very few English or other books will repay the labor of a close translation into an Eastern tongue. The translator must be free to add, alter, adapt, and reject as he proceeds. The preparation of an original work should be ordinarily in the vernacular itself; but in some cases, in which the

¹ *International Missionary Index*, 1902, p. 41.

book is likely to be useful in more than one language, English may be used by those who are familiar with the religious and secular thought of the people and then translations made into different vernaculars. The writers must be prepared to recognize everything helpful and true in the religion, literature, customs, and practices of the people; and in all their preparation they must have ever in view the persons among whom the publication is to circulate. (5) The literature must be idiomatic in style, abounding in illustration and imagery, and thoroughly intelligible to the people. (6) The publications should be clearly printed, and where possible suitable pictorial illustrations should be inserted. It need not be said that the picture should illustrate the letter-press, and not the letter-press the picture.”¹

3. *Colportage.*—Having secured a sufficient supply of suitable literature, it must be widely circulated to become an effective missionary agency. The Madras Conference made the following recommendations in this connection: “(1) A stock of books and tracts should be kept in every station and where possible a book-shop opened. (2) The missionary should see that each evangelist takes with him a supply of suitable literature for sale or free distribution. (3) After every preaching service, books should be offered for sale. (4) A person should be appointed to sell in every local market, for then the people have money and are more likely to buy. In some places it will be possible to visit the railway station for a similar purpose. (5) While traveling by train, many a leaflet or tract will be gratefully accepted and read by travelers. Much literature can also be disposed of to workmen during the hour allowed for food. (6) School teachers, zenana visitors, Bible women, and workers in hospitals should be encouraged to sell publications. (7) Colporters should be appointed where a proper number of books can be sold.”²

¹ Report of the Madras Conference, 1902, pp. 168, 169.

² Ibid., pp. 177, 178.

VI. WORK FOR THE NATIVE CHURCH

1. *Composition.*—It should be remembered that the vast majority of the native church members are of low-castes. This does not mean that the better classes are unrepresented. The work of S. Modak of Ahmednagar proves the remarkable strength of the Church in this particular.¹ Yet “it is from the Karens, the Telugus, the Santals, the Chamars, the Kols, the Khasis, the Shanars, the Chuhras, and other tribes of like standing, that the present Indian Church has received the great body of its membership; and the Salvation Army seems to get a large part of its soldiers from the Dheds of Gujarat, the Mahars of Poona, and the Pariahs of Cape Comorin. No remarkable work has ever yet been reported among the Brahmans, the Rajputs, the Kshattriyas, or even the Mohammedans.”² In this respect the Indian Church resembles at the present stage the one at Corinth³ and all infant churches in semi-civilized lands, except Japan.

2. *Character.*—An Indian clergyman has recently called attention to the strong and weak characteristics of his fellow church members. In his opinion they have gained through their acceptance of Christianity the freedom which Christ always brings, especially to a land that has been so bound to the past as India; the strong individuality which is apt to come to the man who faces popular ridicule, an individuality marked by superior moral courage; self-reliance, due to the necessity for caring for himself after being thrust out by his caste and family; the advantage which is just beginning to come from intermarriage among those of differing castes; the freedom to enter new and better employments and even to emigrate to

¹ See Modak, *Directory of Protestant Indian Christians*, vol. i.

² Stewart, *Life and Work in India*, p. 245.

³ I. Cor. 1:26-29.

Western lands, consequent upon being left without ancestral property or attachment to a particular village; the inclination to enter more fully into the inner life of the Occident, as the native comes into intimate contact with foreigners; and the superior training and environment that are the lot of most Christians. Mr. Joshi has to deplore a number of undesirable characteristics which he thinks have come with the new faith; the contact between different castes and races, brought about by Christianity, is thus far mainly a mechanical one; hereditary taints are difficult to eradicate, especially in South India; the charge of selfishness is partly justified and is due to the motto of many Christians, Everybody for himself and God for all; missionary tutelage has been a source of weakness as well as a blessing, so that manliness, straightforwardness, and originality have been lost; jealousy is very apt to pursue those Christians whose character or abilities have raised them above their fellows; the general good of the Christian community is subordinated to personal differences; and mutual trust, so essential to a strong Christian solidarity, is lacking in very many.¹ The Madras Conference summed up the great defects of Indian church life in these words: "It is our deep conviction that the greatest need in our missions to-day is Christian *Life*: not more elaborate methods, or better organization or new appliances; but more *life*, the new life from God, inbreathed by the Holy Spirit, 'working in us that which is well-pleasing in his sight.' . . . True Christian life is absolutely essential to true Christian living. It is evident that they only who really possess the life of Christ will do from the heart the works and will of Christ; that they only who have the Holy Spirit dwelling within them can bring forth the fruit of the Spirit."²

¹ Rev. D. L. Joshi in *Church Missionary Intelligencer*, April, 1903, pp. 269-274.

² *Report of the Madras Conference*, 1902, p. 21.

3. *Preaching.*—To build up the essential characteristic of a strong Church, the Christ-like, spirit-filled life, special services akin to Occidental revival meetings are recommended by the recent Conference; but the usual and most satisfactory means of such upbuilding lies in the regular ministrations of the local church. Dr. Duff long ago suggested the sort of preaching and teaching to foster this life. “In attempting to convey spiritual ideas to the mind of such a people,” he writes, “the abstract, the formal, the didactic, or intellective style of address, must be wholly abandoned. The model, both as to substance and manner, must be taken from the Bible itself. Acting the part of a skilful physician, the missionary must first try to mark the varying phases which the radical disease of sin assumes in the varying character of those before him. Not having the supernatural gift of discerning spirits, he must bring his experience of the deceitfulness and desperate wickedness of his own heart, as reflected in the mirror of revelation, to bear upon the study of what may be termed the pathology of the souls of others. Having succeeded in detecting the peculiar phases of the malady, he will find in the Bible an inexhaustible *materia medica*, whence to supply the appropriate remedy. In order most effectually to apply it, he must drink in the very spirit of the symbolic and parabolic mode of instruction, so often employed by the prophets and our blessed Savior. And he who shall present the faithful imitations of it, he who shall embody divine truth in the most striking emblems or pictorial images, will assuredly be the most successful in reaching the understanding and lastingly impressing the hearts of the great masses of the people.”¹

An Illustration.—The Indianizing of Scripture truth, to which Dr. Duff alludes, is illustrated in the following paragraph from the life of Ko Thah-byu, Dr. Judson’s famous convert, in which the Karen apostle is commenting

¹ Duff, *Missions the Chief End of the Christian Church*, pp. 111, 112.

on the parable of the rich man. "A worldly man is never satisfied with what he possesses. 'Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children and grandchildren, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man.' He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful; but watch that man. On a sudden his breath departs, and he finds himself deprived of all he possessed and valued so much. He looks around and sees none of his former possessions. Astonished he exclaims: 'Where are my slaves? Where are my buffaloes? I can not find one of them. Where are my houses and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes that cost me so much? I can find none of them. Who has taken them? And where are my wives and my children? Ah! they are all missing. I can find none of them. I am lonely and poor indeed. I have nothing. But what is this?' The preacher here entered upon a description of the sufferings of the soul that is lost, after which he represented the rich man as taking up this lamentation: 'Oh, what a fool I have been! I neglected God, the only Savior, and sought only worldly goods while on earth, and now I am undone!' While the old man was preaching in this manner every eye was fixed on him, and every ear was attentive. Soon after he pursued the following strain: All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But hearken. God speaks from on high: 'Children, why take you delight and seek happiness in that low village of mortality, that thicket of briers and thorns? Look up to Me; I will deliver you and give you rest, where you shall be forever blessed and happy.' ”

4. *Sunday-schools.*—Next to preaching, and superior

¹ Mason, *Life of Ko Thah-byu, the Karen Apostle*, pp. 36, 37.

to it in some respects,—since an Indian Sunday-school contains the large majority of the church, adults as well as children,—is the work of teaching the community the truths of Christianity in the Sabbath-school. The first one of these in India and perhaps in all Asia was established at Serampore in 1803. Not until the formation of the India Sunday-school Union in 1876, however, was the organized work of the present day brought into being. Its program indicates the features which are being emphasized in this work at the present time. The objects of the Union are: (1) To emphasize the spiritual character of Sunday-school teaching; (2) to consolidate and extend Sunday-school work; (3) to educate teachers in the best principles and method of Bible study and teaching; (4) to produce and foster the growth of English and vernacular literature suitable for teachers and scholars; (5) to encourage special services among young people; (6) and to unite for mutual help all Sunday-schools conducted by Protestant missions in Southern Asia. Such ideals are influencing some 300,000 members in Sunday-schools.

5. *Interdenominational Societies.*—Interdenominational organizations aid the churches more than in Western lands. Thus the Christian Endeavor organization with an experienced secretary at its head is a most valuable adjunct in various denominations, in that it trains the younger members of the Church to independent and united activities. The denominational societies of the same sort, as the Epworth League, serve a similar purpose, except that they underscore the differences between the churches instead of bringing their younger members together. The Young Men's and Young Women's Christian Associations are likewise the servants of the churches, though their special field includes to a considerable extent the better educated youth of the Empire. No work, perhaps, is more strategic and widely useful to the influential classes of the future Church in India.

6. *Native Leaders.*—The churches that are built up through these and other agencies will be strong and aggressive largely in proportion as they are under the guidance of energetic, resourceful, and consecrated leaders. To the task of raising up such men and women the missions are giving much attention. The qualities desired in such church leaders, as well as the line of training to be adopted, are succinctly set forth in Dr. Scott's paper at the Madras Conference. He would have these agents taught in such a way as to secure: (1) Moral and spiritual development; (2) the fundamentals of theology resting on the Bible; (3) method in thought and study, thus bringing the student's mind into working order; (4) practical workers as evangelists and pastors; (5) as much related collateral information as can conveniently be imparted; (6) manliness, physical and mental, good manners and courtesy. The aim should be to raise up workers adapted to India, and not for England or America. This means much practical work in connection with the scholastic course,—such work as a previous paragraph showed Mr. Eddy doing. As the following chapter will state, some of the chief problems in connection with the native Church have to do with its development in independence and as a self-propagating force; hence a careful study of these problems and a determination to cope with their difficulties will be a prominent part of the course of training. It may be added that not only are men and women trained who give their whole time to the church work, but it is a common thing for the wives of men thus preparing to receive special training also.

7. *Church Evolution—the Field.*—A man so trained may go into a village like this one in North India: “Remember that the village streets are narrow and filthy, often only three or four feet wide; that the houses are all built of mud and consist each of only a room or two, facing a small court which is surrounded by a mud wall;

that the furniture of the poor people comprises simply one or two native bedsteads, a spinning wheel, some cooking utensils, and a few other articles; that the dusky children of the place go about without much if any clothing on, and that generally the men, and sometimes the women, appear in such soiled and scanty attire that they would be arrested as public nuisances in any American town. Remember, too, that the men are generally absent in daylight at their field work; that all, old and young, are at the outset perfectly illiterate, and that at first there is no public meeting-place except an open common, where a person can collect the people to give them an address.

The Start.—“Under such circumstances, the Christian worker who has taken up his abode among them, or perhaps hired a house in some more desirable quarter, begins his labors. One by one the people are taught a little of God’s Word and introduced into the outskirts of the great temple of divine truth. Wherever he can get an opportunity, two or three persons are for a few minutes formed by him into a class to learn passages of Scripture and questions in the catechism—women and children by day and men at night—and at set periods, especially on the Sabbath, as many as possible are assembled on the common, or in a private court, to engage in more formal worship. His work is emphatically ‘precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little.’”

A Church.—“In the course of time, perhaps, a small mud building is erected on the common, or a purchased lot,—the people themselves putting up the walls and the Mission bearing the expense of the woodwork,—and here the worker and the teacher can carry on their labors more conveniently. Possibly, too, after a while, a few benches, a chair, and a desk are put into this building; and even a second room may be added, which can be occupied as a rest house by the missionaries and others when they visit

that part of the country on a tour of duty. For the Christian laborer himself also a permanent home is sometimes provided. Thus 'the work advances step by step.'¹ It may be a long time before such a village church has a separate existence and longer still before a native pastor is placed over it. Even then years may elapse before it exercises the initiative and aggressiveness which are so much needed in India.

¹ Stewart, *Life and Work in India*, pp. 263, 264.

VII

PROBLEMS AND OPPONENTS

THE work in which India's missionaries are engaged gives rise to greater problems than that in any other great mission field. Moreover, with the exception of lands ruled by Mohammedans, there is no other important country in which the opponents of Christianity are so awake to the necessity of meeting the new faith with counter-movements and active opposition.

I. MODERN OBJECTIONS TO INDIAN MISSIONS

1. *Why Indian Missions?*—The initial question which the missionaries, because of opponents of missions at home, are forced to consider, is that of the justification for missions in an Empire so providentially ruled and developed by a Christian power; and if the enterprise is justified, as all save thoughtless critics of missions in general would grant, the question of the character of the work attempted remains to be answered.

2. *A Modern Objection.*—Rev. Dr. Jones begins a chapter on India's missionary problems with a growingly common objection to missions and the Christian answer. “‘Why do you not,’ say the advocates of a rigid doctrine of evolution, ‘leave those non-Christian peoples to work out their own salvation through a natural evolution of their own faiths? Let those old crude religions pass into something higher through the natural process of evolution, rather than resort to the cataclysmic method of

overthrowing the old and introducing a faith that is entirely foreign. Why not let the process of growth work out its own results, even though it takes a long time for it?"¹

Reply.—Instead of replying from the standpoint of India's religious history, which would show tendencies to degradation instead of improvement during the past three thousand years, the following answer is made: "This objection to our work is modern and thorough-going. Of course it is equally pronounced against supernaturalism in all its forms and ramifications. It will be futile to reply to this by appealing to the command of our Lord to go and disciple all nations. It is enough to remind this objector that the doctrine of evolution admits that the highest Christian altruism is a part of the evolution process. And if that is so, then the highest Christian altruism must find its noblest exercise in the work of bringing, by Christians to non-Christians, those ideas and that life which they deem the best, and of which those outside of Christ stand in urgent need. The highest evolution of our race has been, and ever must be, through that Christian altruism which will not rest until the noblest truth and the fullest life are brought to all the benighted souls of our race. Is not this the last message of evolution to us at this present? And is it not identical with the last commission of our Lord to His followers—to go and disciple the nations? And while it is the function of Christianity to maintain the evolution principle of the survival of the fittest, it does this by indirection—by seizing upon the most unfit and unworthy and making them fit to stand before God and worthy to enjoy the life eternal in all its glory."

3. *Methods.*—But what are the methods which will best secure the result demanded by evolution and by our high commission? It is a divisive question among the

¹ Jones, *India's Problem*, pp. 264, 265.

missionary ranks in India; but whatever may be ideally desirable, "the trend of the times is doubtless in favor of the broader, humanitarian, philanthropic, civilizing purpose of missions, as against the deeper and more exclusive, spiritual, and Christianizing end."¹ Happily there is in the missionary body a strong contingent who are so convinced of the paramount necessity of something more radical to effect India's regeneration, that they emphasize constantly the spiritual aims of the missionary enterprise. Their strength and the efforts made through conferences for deepening the spiritual life are resulting in the greater spiritualizing of secular aims, which perhaps is the best answer to the problem of methods.

II. CASTE PROBLEMS

1. *Madras Resolution*.—A whole group of questions clusters about caste, both as it affects the Christian's relations to the non-Christian community, and as it occasions difficulty among fellow-Christians. Yet the only resolution concerning it at the late Conference at Madras was as follows: "The Conference would very earnestly emphasize the deliverance of the South India Missionary Conference of 1900, namely, that caste, wherever it exists in the Church, be treated as a great evil to be discouraged and repressed. It is further of opinion that in no case should any person, who breaks the law of Christ by observing caste, hold any office in connection with the Church; and it earnestly appeals to all Indian Christians to use all lawful means to eradicate so unchristian a system."²

2. *Caste Problems*.—Difficulties arising from the system occasion the Church most concern in Southern India. Yet it was here in the early centuries that the

¹ Jones, *India's Problem*, p. 283.

² *Report of the Madras Conference*, 1902, pp. 26, 27.

Syrian Church took strong grounds against it, so that to-day caste names, the most cherished remnant of the system, have entirely disappeared in that communion. Unfortunately neither Rome nor the early Protestant missionaries followed their noble example, and recent workers are suffering from their laxness. From the evangelistic point of view the evils of caste are chiefly two: "First, it threatens every person inclined to become a Christian with losses and sufferings of the most grievous character; and, secondly, it segregates the new convert and puts him in a position where he can have little or no influence over his former friends. Even the first of these evils is calculated to hinder our work very much; because it not only deters many from the initial step of making honest inquiry into the truth of the Christian religion, but also prevents people from confessing Christ, unless they have an extraordinary amount of moral and physical courage. But the second evil is still greater, because it cuts off so effectually what might be called the natural growth of the good work of winning souls. Not only is the ordeal of social, civil, and religious ostracism, with which the profession of Christ is connected, a severe trial to the individual convert himself, but — what is more to be regretted — it prevents him from securing the salvation of his kindred."¹ It by no means always follows that converts are thrust out by their families, yet it is a very common occurrence.

3. *How Met?* — These two and other problems connected with caste, notably the practical refusal of the majority of church members to intermarry with Christians outside the caste, can be legislated against, as recommended by the Madras Conference; but perhaps the constant reiteration by missionaries of the prayer of Jesus that all His people might be one, with comments upon it, and the multiplication of object-lessons of extra-

¹ Stewart, *Life and Work in India*, p. 224.

caste marriage and of true Christian fellowship among different castes will best accomplish the desired result. Christian schools are also powerful agencies in weakening the system, as is the work of medical missions.

III. PROBLEMS CONNECTED WITH NEW CONVERTS

1. *Polygamy*.—One difficulty in the way of receiving a professed convert, though affecting only a small percentage of candidates, is a most perplexing one; it is that of applicants who have more than one wife. As Hindu or Mohammedan they have entered in good faith into marriage contracts with these wives, and if a man puts away all but one, what provision shall be made for the rejected? and on what principle shall he decide as to the one to be retained? While it is a question easily answered in missionary society councils at home, it is a more serious problem at the front. Some good missionaries hold that where the husband is living the Christian life in all sincerity, it is better to receive into the Church such a candidate,—though not eligible to any church office,—than to require him to give up all but one wife and thus brand with illegitimacy his children by them, as well as occasion the wives so put away endless reproach and embarrassments.

2. *Probation*.—Nor is it a simple question to decide how long a probation candidates for baptism, who do not suffer from such entanglements as polygamy, should undergo before being received. If there is reason in Christian lands for requiring a period of probation before receiving persons to the church, how much greater reason is there in case of those who are almost inconceivably ignorant of Christian truth, and who are steeped in heathen ideas and surrounded by a hopeless environment? Yet it often happens that a man hears the Gospel at a festival far from home, or else when temporarily residing

in a distant village. If he defers baptism until the probationary period has passed, he may not be able to reach the missionary again; or the opposition of his family may prevent its being administered. In any case he loses the stimulus which a pronounced and irrevocable stand for Christ gives; since the administration of this sacred rite is the Rubicon which, when crossed, commits him to the new religion and cuts off hope of easy return. Some missionaries do not hesitate to baptize all those who seem truly desirous of serving God and are conscious of their sinfulness and of saving grace, in the hope that divine power will keep them true to their faith and inwardly instruct them in the things of God. Others regard such a position as destructive of church order and likely to result in a corrupt Christian community.

3. *Private Baptism.*—In the case of some converts, if baptism is to be administered at all, it seems almost necessary to hold the service in secret. Such cases are usually those of women, especially in the better homes whose inmates can not well attend church, and others in the higher walks of life. In the case of women, to be baptized may and probably will lead to their being cast out, thus at once depriving them of the possibility of influencing other members of the household and making it necessary for the church to make some provision for such castaways. But if it should be granted that secret baptism is permissible, who is to perform the rite? Into such homes a male missionary could not well go, and what other means of meeting the requirements of the case is there except to authorize lady missionaries to perform the ceremony? Other difficulties confront the men who ask for secret baptism, the greatest being those which beset young students who desire to enter the Christian life through this rite. In cases not a few such persons have been lost to sight after their baptism became known, or else have been poisoned, and sometimes — what is worse

than death — they are drugged and led into lives of shameless sensuality, or increasing imbecility. The question of public baptism seems most vital when facing such cases, and many missionaries perform the rite in secret.

Madras Resolution. — The prevailing opinion with regard to women converts, however, is that voiced by the Madras Conference: “We all agree that in no case should wives and mothers be urged to break family ties in order to publicly confess Christ by baptism, but rather that they be encouraged, even in the face of bitter persecution, to witness for Christ in their own homes, in order that their husbands and children may be by their consistent lives won for Christ. At the same time there will often be those who, after earnest thought and prayer, will themselves be led to the conviction that the call has come to them from God to confess their faith by baptism. Dare we, who have ourselves experienced the blessing that has come into our lives from obedience to Christ’s commands, keep such back? . . . We dare not take such a responsibility, but would encourage them rather to be true to the voice of conscience, however great the cost. . . . We do not advise secret baptisms in zenanas. Widows and unmarried girls of legal age, as well as married women who have been cast out on account of their faith can of course act for themselves; but, if baptized contrary to the wishes of their parents or guardians, they will usually need protection and support.”¹

IV. EMBARRASSMENTS DUE TO MASS MOVEMENTS

1. *In Tinnevelly.* — One of the greatest problems in some missions arises from success. While the phrase “mass movements” may be rather grandiloquent, it describes conditions “where certain castes and classes have, in large bodies, sought the blessings of our faith.

¹ *Report of the Madras Conference, 1902*, pp. 99, 100.



Bareilly Theological Seminary—Class of 1902



Bishop Thoburn Baptizing Converts

In Tinnevelly, for instance, the Shanar caste was early influenced by Christian workers; and, as they are a very clannish community, many thousands of them have embraced the Christian faith and have been wonderfully transformed and elevated through contact with it. One of the most marvelous manifestations of the power of the Gospel is presented to-day in that district by this people, who, under missionary influence and Christian training, have risen from great depths of ignorance and social degradation until they stand among the highest of that land in intelligence and in the spirit of progress. Most of the Christians of Tinnevelly belong to this once despised class and are, in many respects, full of vigor and enterprise.

2. *Telugu Field.*—“In the famous Telugu Baptist Mission we find a similar movement. That American Mission labored for twenty-five years without much encouragement. After those years the outcastes of the community began to appreciate the advantages of our faith and to apply for admission into its congregations. It gathered them in by thousands, until it has become by far the largest mission in this country.” Dr. Jones must refer here to India as a whole, rather than to the Madras Presidency.

3. *North India.*—“During the last few years a similar movement has overtaken the American Methodists and other missions in North India. Many thousands of the depressed classes within its area have sought a refuge from their ills and a Savior for their souls in the Christian fold. . . . Bishop Thoburn says that more than 100,000 of this class are now waiting to be received into their community, but that their mission has not the men or means to instruct them.”¹

4. *Resulting Problems.*—Many problems arise in connection with these mass movements, some of which were

¹ Jones, *India's Problem*, pp. 308, 309.

discussed by the Bombay Conference of 1893. Rev. Mr. Uhl's paper named the following as most common and serious: (1) The unworthy motives often lying behind wholesale conversions, so-called. "These reasons are: Famine and scarcity, lack of tanks and wells or deficient water-supply, troubles arising from water-supply, need of house sites, desire for fields, cases in the civil or criminal courts, sickness, misfortunes, wish for schools, marriage alliances to be made, verry lands to be protected, property to be preserved, hope of employment, better paying labor, a desire to have children supported in the mission boarding schools, quarrels with the lower classes or disputes with the upper classes, and a large number of cases with some undefined expectation of better physical things." When there is such a hunger for the loaves and fishes, how is the missionary to be a discerner of spirits? (2) A mistaken view of what Christianity really is may thus be gained which will follow such converts to their grave. (3) The great danger that caste and pagan usages will be perpetuated; since this difficulty, serious as it is when converts come in one by one, will be increased with multitudes applying for admission to the church. (4) Women, so stragetic an element in Indian society, are very likely to be overlooked, when so large a number of men are offering themselves; or if admitted, their instruction is liable to be neglected in favor of the men. (5) The inevitable result of such movements is to treat converts in the bulk, instead of dealing with them one by one, which is so essential to a true conception of Christianity in India. (6) Ingratitude is likely to result. The advantages sought are regarded as the proper reward of a change of religion, and hence they are not received with becoming gratitude; or, if refused, the new convert becomes "a great-sized monster of ingratitudes," a constant source of sorrow to the missionary. (7) Another evil results from the sudden transition from a position of degradation to one in which

Christianity exalts the individual. "With new or imagined champions, impudence to the villagers and to their superiors often possesses them; and they not only omit courtesy but push themselves forward to offensiveness and insult, with a whole train of results following in quarrels with villagers, revenges, destruction of property, and actions in criminal courts."¹ To avoid such dangers as these — which have been unduly emphasized by Mr. Uhl — the serious responsibility confronts the Church at home of providing a sufficient force to properly instruct, sift, and cultivate the multitudes who apply for Church membership. Where this is done testimony like Mr. Campbell's shows the value of mass movements: "I have found to my surprise that better moral and spiritual results are secured when people come over in the mass than when they come over as individuals. There is much more stability in a Christian community which has arisen as a result of a mass movement than in one which has been formed by the ingathering of isolated individuals."²

V. ECONOMIC PROBLEMS

1. *Need of Employment.*— Admitting only those applicants who are truly worthy does not end the missionary's difficulties. Baptism throws many out of employment and home as well. "Hindus and Mohammedans prefer patronizing merchants, shop-keepers, and manufacturers of their own faith; and by dealing with others in some kinds of business, they would actually violate the laws of their respective sects. This leads to practical boycotting and compels the Christian community to depend mostly upon itself for patronage in its various departments of trade, as well as service. Only as coolies,

¹ *Report of the Third Decennial Missionary Conference, held at Bom-bay, 1892-93.*, pp. 557-560.

² *Missionary Review of the World*, October, 1901, p. 776.

farm-hands, weavers, and laborers of the lowest grades, or as dealers in such detested articles as hides, are its members allowed to work, or to do business with any degree of freedom. As far as the Christian population generally is concerned, more respectable avenues of profit are closed to their ambition."¹

2. *Peasant Settlements.*—Industrial education will undoubtedly aid in the removal of these difficulties, as does the rapid increase of the Christian community, the growth of manufactures, and the introduction of new industries. Meanwhile, peasant settlements are strongly urged by the Madras Conference as an aid in overcoming the disabilities above named. The settlements have proven their ability to better the situation, especially those of the Irish Presbyterians in Gujarat and Kathiawar; those conducted by the Church Missionary Society at Clarkabad and at Montgomerywala; and the United Free Church settlements in Chingleput District, Madras. Aside from the industrial value of these peasant settlements, they are endorsed from the Christian standpoint. "It is easily possible to deal with the people in the mass. Christian families are kept together in one common center under predominant Christian influences. They come under the direct care of the pastor, are subject to Christian discipline, come regularly to worship, enjoy Christian communion and mutual intercourse, and instruction under such circumstances can be made more thorough."² Another argument in their favor is the fact that if Protestants make no such provision for their needy members, they will go over to the Catholics, who have already begun to use this means of proselytizing.

Disadvantages.—But if a settlement is decided upon, here is another temptation to secularize the missionary enterprise. Moreover, it fosters the dependent spirit, which

¹ Stewart, *Life and Work in India*, p. 326.

² *Report of the Madras Conference, 1902*, p. 146.

is a marked defect of the native character; it occasions friction or enmity between missionaries and their converts, since even Christians are true to the common maxim, "Never pay unless you are compelled," and hence they must be almost forcibly dealt with by those in charge; it has in many cases attracted worthless characters by the hope of worldly advantage; and it hinders the spread of the Gospel by segregating the leaven from the masses so greatly needing it. The "compound system" is similar to the settlement scheme and open to nearly the same objections.

3. *Credit Associations.*—To aid struggling Christians toward independence the Madras Conference also urged the establishment of mission banks of a coöperative character, holding that they would add greatly to the moral and social advancement of their people and at the same time furnish object-lessons useful to the Government in furthering its Coöperative Credit Association scheme. If established by a given mission, such a bank would need to pass through the experimental stage, since the Raiffeisen and Schultze-Delitsch Banks of Europe, which furnish the models, are conducted under widely different conditions. Moreover, for some time to come they would serve the purpose of a training school in finance to the native leaders, in whose hands they must largely be, rather than furnish a present solution of pressing financial need.

VI. THE QUESTION OF A SELF-SUPPORTING CHURCH

1. *Difficulties.*—Closely akin to the questions just named are similar ones affecting the local church. When the individual members can scarcely provide for their own family needs, how can they be expected to sustain the activities of their church? To urge the example of the Karens, who, under the leadership of Abbott and others of the American Baptist Missionary Union, set so mag-

nificant an example of financial independence and aggressive church life, is to suggest to objectors the absence of caste and other difficulties which so complicate matters in India proper. Moreover, the fertility of Burma, the favoring climate, and the leadership of unusual men are further answers in the view of some. The fact that more than one-eighth of the organized congregations of India, including Burma, were reported as self-supporting at the close of 1900¹ shows the possibility of self-support, notwithstanding the difficulties.

2. *Methods.* — The methods which are most commended are as follows: "In order to secure the hearty and liberal gifts of the people, not only must the Christian duty, privilege, and blessing of giving be laid continually before them, but such methods of giving as accord with the genius of the people should be resorted to. In this connection, offerings on special festive occasions, offerings for special mercies received or dangers averted,—for example, in times of sickness, etc.,—first fruits, collections of grain and the like, should be encouraged, in addition to periodical contributions, collections, etc. Harvest festivals, coinciding as they do with the customs of the country, have also proved themselves an important factor in inciting the people to spontaneous and cheerful giving, and are heartily recommended by the Conference."²

Harvest Festival. — The harvest festival, so especially emphasized, deserves fuller mention, since it accomplishes far more than an increase in financial gifts. Rev. E. A. Douglas, who calls the gathering the modern Feast of Tabernacles, thus describes one in his field: "A peep into that great temporary structure made of boughs of trees, hung with flags made by the school children, and decorated with fruits and grains gathered in by the sons of

¹ *Protestant Missions in India, Burma, and Ceylon, Statistical Census, 1900*, p. 63.

² *Report of the Madras Conference, 1902*, pp. 29, 30.

the soil who have themselves been brought into Christ's garner-church, brought vividly before one's mind the great truth of the oneness of the Church and the communion of saints. The European missionaries and the ten North Tinnevelly pastors, together with the singing boys and girls, sitting on either side, filled the platform. Ranging down the side of the tent were the inspecting schoolmasters, lay members of council, leading members of congregations, and the members of the Itinerating Band headed by the 'Leader of Song.' In the body of the tent sat the members of congregations and their catechists and schoolmasters,—on one side the men, on the other the women. They had come up from all parts of North Tinnevelly, for the most part on foot, some in bandies—coming not empty but with holy offerings. . . . After the sermon was over the offerings were brought. First the money was gathered in by the pastors—some Rupees 160. Then the women's needle work was brought up on trays,—such a collection!—mufflers, caps, tablecloths, frocks, socks, a baby's hood, bead penholders, artificial flowers, a bundle of things from the Sachiapuram Girls' Boarding School, a cap made by the Brahman wife of the sub-registrar of Sivakasi, and many other things. These were afterwards sold by auction and realized about Rupees 25. Then amidst the vigorous singing of the Tamil rendering of 'Bringing in the Sheaves,' 'Where are the Reapers,' and such like hymns, the grain offerings were brought up by the people themselves and the sacks piled in front of the platform. Many fowls, too, were brought, which after a good deal of cackling and clucking, were set to lie helplessly, with their legs tied, on the platform. . . . Limes, tobacco leaves, a concertina, a good brass lamp, a stone garden-seat, were amongst the offerings brought; all these were arranged on the platform and together with the sacks of grain in front gave it the appearance of a well-stocked bazaar. The collection of things was

amusing, but the people all rejoiced for a better reason—they all gave willingly; and although last year had been a time of great scarcity, owing to the failure of the monsoon, yet the number of offerings was not decreased, and the amount realized—some Rupees 250—was greater than last year."¹ The deepest source of joy at this harvest festival was the baptism of many converts by their several pastors, which made the occasion a double harvest home.

A Native Suggestion.—A prominent native Christian makes this suggestion as a possible solution of the problem of self-support in village churches. "Take the case of an ordinary village church with perhaps fifty members, men and women. In such a village there would probably be a teacher and a preacher. The church would be expected under the present condition of things to pay a part of the salary of an itinerant pastor, who has charge of two or more churches. The teacher and the preacher would be paid by the mission. Suppose a field covering five acres of land, watered by the supply from a well, was purchased in the same way as a school-house or a preacher's quarters are built. Suppose each member of the church was to take into the field a certain number of baskets of manure from his yard and to give a fixed number of days' labor to the cultivation of the field. Those who have bullocks and plows would plow part of the field or draw water from the well. If the village was at some distance from a large town, sugar-cane might be grown and jaughery sold in the town. If the village was near a large town, vegetables and fruits of different kinds could be grown and sold. A field of the size mentioned above, if properly cultivated, has been found on experiment to yield an income of from Rupees 600 to Rupees 700 a year. This sum can pay the salaries of all the agents in the place. The work in the field should be arranged for

¹ *Church Missionary Gleaner*, October, 1903, p. 150.

and regulated by a small committee of the church. All the work, or as much as is possible, should be voluntary and unpaid. It would interest the Christians in the place in aggressive work, and in a short time enable them to do for other villages what the mission has done for them. This experiment is being tried in some places in the country. In two places fields have been hired, because the churches had no money to buy them. In another place a church is considering the idea of planting a mango grove. Such a project may not be paying for some years, but is likely afterwards to yield handsomely without much labor.”¹

VII. SECURING SELF-GOVERNMENT

1. *Desirability and Possibility.*—A strenuous effort toward self-support is not likely to be made unless a church is assured of self-government, to the extent, at least, that the usages of the denomination permit. It is generally conceded in India that a reasonable share in the government of the church should be granted its members, in order to train them in the art of self-government and to awaken in them an intelligent interest in the church’s affairs. “It is a significant fact in India to-day, that the Methodist missions, by their compact organization, are able to, or at any rate do, confer more ecclesiastical and administrative power upon the native Church than any other mission; while Congregational missions, the least organized, are the most backward in this matter.”²

2. *Pastor’s Salary.*—One aid toward uniting the pastor of a native church more closely to his people and thus of increasing their sense of independence, is that suggested by the Madras Conference. If he is paid by the mission-

¹ Modak, *Directory of Protestant Indian Christians*, vol. ii., Appendix, p. viii.

² Jones, *India’s Problem*, p. 260.

aries, he is regarded as one of the foreign force instead of being an integral part of the local church, and thus the true pastor is lost in the perfunctory office of superintendent. It was accordingly urged that he be paid through some office-bearer in the church other than a representative of the foreign society.

3. *Training to Govern.*—Hitherto the foreign missionary has had much to do with the governing of the native church. There is a growing conviction that the desired object of promoting self-government can be best attained through making the missionary a trainer of those who are to govern, instead of governing it directly. In view of national characteristics inclining the members toward being led by those in religious authority, and because of the grade of society from which the body of the church comes, it requires far more self-effacement for the missionaries to do this and makes greater demands upon their time and patience than some are likely to possess. The Conference urged that in the churches men of special ability be sought out and charged with financial and other official burdens and trained under the foreigner's eye. Failure hitherto on the part of native church officials was felt to be largely due to lack of training.

4. *Panchayets.*—The idea which Bishop Caldwell did so much to make effective in his own mission, namely, the use of the native institution of the panchayet, or council of five householders, in the settlement of many matters of church discipline, has received the endorsement of the Madras Conference. If these native leaders were recognized as possessing the requisite authority, it would increase the sense of self-government and enlarge the native responsibility in regard to right living. Some of the other ideas of the Society which the Bishop represented, such as the forming of converts into Christian Companies with a Christian headman over each, the headmen meeting together to receive the missionary's counsel

and encouragement, have not only proven helpful as training in self-government in that Church, but in the Methodist bodies of the Empire also.

VIII. SELF-EXTENSION OF THE NATIVE CHURCH

1. *General Organizations.*—Difficult as is the task of developing self-government in the native Church, it is equally hard to create an aggressive, self-propagating spirit in its rank and file. The organization of the Volunteer Movement for Home Missions, effected in 1896, has done a little to stimulate students in this direction; but a number of home missionary societies established by various missions have done far more for the Church at large. Their object has been ideally, if not actually, a fivefold one: (1) To quicken the interest of Christians in work outside their immediate neighborhood; (2) to utilize or secure gifts of money and men not available to the foreign societies; (3) to provide the ministers and laymen of these churches with fuller opportunities for the exercise of their administrative gifts; (4) to bring home to the churches in a very definite manner their duty in this connection; (5) and to develop initiative in the native church leaders, thus securing new methods indigenous to the country and likely to aid the foreign force.

2. *Missionary Bands.*—The nearer field is to be evangelized through the formation of missionary bands, described by the recent Conference in one of its resolutions and in successful operation in many missions. One such band was mentioned in the preceding chapter. These entirely voluntary efforts exerted in their own neighborhood increase interest in home evangelization and train the participants for permanent work of that sort, in the employ of the Church. Moreover, it stimulates others in good positions to devote part of their leisure, especially during vacations, to voluntary preaching.

IX. EDUCATIONAL PROBLEMS

1. *Government Attitude.*— Though education is so unquestionably important a part of the missionary program, it has its difficulties. “There is a serious conflict ahead in the no distant future,” writes Dr. Jones. “And this is in part owing to the attitude of the government Educational Department and of the local governing bodies towards mission institutions. There is no concealing the fact that most of the English officials of the Educational Department in India deem mission schools the most serious rivals to, and regard missionary educators as quasi enemies of, their departmental schools. These men have recently assumed, and are increasingly assuming, an attitude of jealousy if not of hostility, to mission institutions, chiefly because of their strength and excellence as rival schools, and partly because of the Bible training which is imparted to all the students of these schools,— a training with which those officials have no sympathy, and which they are wont to regard as an educational impertinence.

2. *Native Opposition*—“Another fact of equal significance is the attitude of District Boards and Municipal Commissioners towards the schools of mission bodies. Nearly all the members of local boards are native gentlemen. They see the large influence of mission schools, scattered as they are through their districts and towns, and they regard them as Christian propaganda and as evangelizing agencies; and it is but natural that, under the impulse of their new nationalism and of their interest in a Neo-Hinduism, they should be jealous of mission schools, which are the rivals of their own indigenous and growing institutions. And as they have the power of the purse and make and withhold grants to different schools at their pleasure, and as all the subordinate officers of the Edu-

cational Department are natives and are not in full sympathy with mission schools, it can be easily seen how our schools are doomed to suffer through an ever increasing government aid toward their support."¹

3. *Another Estimate.*—The view of the attitude of government officials, native and foreign, just quoted, expresses the opinion of not a few missionaries. The personal equation, of both the missionary and the official, however, calls for another view of the Government's attitude toward education. A missionary with wide experience thus writes: "While there are English inspectors who dislike mission institutions, I believe they are the exception. We have reason for profound gratitude that the English officials are, as a rule, so friendly to us. During my more than twenty years in India, the English educational officers not only, but gentlemen of the Revenue Department also, rendered me most substantial help, as they have other members of our Mission. In the matter of native officials, I may say that personally I have received more help from native school inspectors than from Europeans. My successor writes me that never have the grants from Government been so liberal as during the last year, and all of his schools are under native inspection."²

4. *Suitable Teachers.*—Another sort of difficulty arises from the scarcity of suitable Christian teachers for mission schools. More than one-third of the teachers in male schools are not Christians, and in consequence the religious value of the education imparted is lessened. So great is the demand for those who are Christians that the salary given is greater than that of Hindu schoolmasters, and this generates friction and financial questions. Happily it has resulted in an increasing patronage of normal and training schools, but the tendencies of the government training schools are unfavorable for the Christian life.

¹ Jones, *India's Problem*, pp. 278, 279.

² Quoted from private correspondence.

This caused the recent conference at Madras to plead for more Christian training institutions and for the provision of special Bible normal courses and Christian hostels in connection with government institutions. It also commended those hostels under the care of the Young Men's Christian Association.

X. FERMENT OF RELIGIOUS IDEAS

1. *Arya Samaj*.—The constantly increasing ferment in the religious life and thought of native India is especially manifest in the Arya Samaj, the most hostile to Christianity of the samajes. The seriousness of this opposition may be seen from the ideals and methods of its founder, the Swami Dayanand Sarasvati. "He was a dreamer of splendid dreams," writes Rev. Dr. Griswold. "He had a vision of India purged of her superstitions, filled with the fruits of science, worshipping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory. All this was to be accomplished by throwing overboard the accumulated superstitions of the centuries and returning to the pure and inspired teachings of the Vedas. Thus the founder of the Arya Samaj was a kind of Indian Elijah or John the Baptist, who felt himself called to turn the hearts of the degenerate children of modern India to their fathers of the glorious Vedic Age, to reconcile the present with the past. The character of his mission helps to account for the violence of his methods of controversy. Elijah was not especially gentle in his dealings with the prophets of Baal, nor was Luther very tender toward the Roman Church. . . . This illustrates exactly Swami Dayanand's attitude toward the degenerate Brahmanical Church on the one hand, and the foreign faiths, Christianity and Islam, on the other. In his opinion, the one needed to be purged and pruned; the others to be extir-

pated. The sections in the *Satyarth Prakash* which deal with the criticism of Islam and Christianity are evidently intended to be the literature of such extirpation, *i. e.*, to be the means of rooting out all such foreign superstitions from the hearts of the sons of Aryavarta. For extreme unfairness, for inability to state the position of opponents without caricature, and for general crudeness, these sections can hardly be matched in the whole literature of religious controversy.¹ When it is remembered that the more than 400 students in their college at Lahore are imbued with his spirit and doctrines and that there are in this Samaj a large proportion of highly educated leaders, its formidable character may be seen.

2. *The New Islam.*—The educational ambitions of the New Islam have already been referred to. This party, known as Naturi or Rationalists, has gone so far in the direction of making Mohammedanism like the higher religions of the world, that they have aroused opposition. A "Society for the Defence of Islam" has become quite prominent in Northwest India. "The methods of defence adopted by this great organization have been, in brief," writes Dr. Wherry, "the establishment of Mohammedan vernacular and Anglo-vernacular schools for the education of Muslim youth, the publication of a literature,—books, tracts, and newspapers,—for the refutation of anti-Muslim publications, as well as for the commendation and propagation of the religion of Islam. In addition to this a Muslim propaganda has been organized, especially to withstand and hinder the work of missions. Even zenana teachers are supported, whose first duty is to break up, if possible, the missionary zenana and girls' schools. Pressure is brought to bear upon Muslim parents and families to exclude the Christian ladies and workers. Moreover, preachers are supported and sent here and there to preach against the Christian religion, and to use every effort

¹ Report of the Madras Conference, 1902, p. 320.

to bring back to the Muslim fold any who have been converted to Christianity. Christian perverts are sent out as the chosen agents of this propaganda."¹ Other movements among Mohammedans, such as that of Mirza Ghulam Ahmad, "the Messiah of the Twentieth Century," and the efforts of Mr. White and others of "the Nazarene New Sect," a mixture of Christianity and Mohammedanism, are also inimical to missions.

3. *Neo-Hinduism*.—Of the past decade, Rev. T. E. Slater said, at the Madras Conference: "India has been stirred as she never was before. For good or for evil, many of the things that are old are passing away; much that is new to Indian feeling and life is pressing itself forward. Instead of the studied silence of the past, there is a constant discussion of religious themes and a reaching out after something higher and more reasonable. A characteristic creed, revealing alike the conservatism and the despair of Hindu religious thought, was presented at the beginning of the decade in a new Hindu monthly review, published in Calcutta. . . . 'To the Hindu there is no false religion, but every form of worship earnestly believed in is absolutely true for the believer and yields just the results needed for his higher evolution. What is more, Hindus believe that the religion and religious associations in which a man is born and bred are a much better means for the improvement of his mind and soul than a new one, being in the direct line of his natural evolution.'"²

Developments.—As a result of Hinduism's unrest and the efforts of individuals from the West, like Annie Besant, Madame Blavatsky and Miss Noble, as well as because of the leadership of many in the various samajes, every variety of alloy of Hinduism and Christianity has been thrust upon the Indian public; and these have been harmful to true religion in proportion as the counterfeit

¹ Report of the Madras Conference, 1902, p. 343.

² Ibid., p. 343.

is like the Christian original, from which it gains its strongest features and beliefs. Moreover, the modernized Hinduism makes use of the same agencies which Christianity has found so effective. It employs preaching, the press, and education, both lower and higher; it is self-supporting and self-propagating, enlisting as it does native talent from the higher and well-to-do classes. Its use of the press is especially to be noted. Its writers in general are men of high literary ability and education. Thus "a Madras magazine, called *The Arya*, a new champion of Hinduism, was started in 1901, which has elected to give up the defensive and to attack Christianity on its own ground, the editor beginning by assailing the central fact of the New Testament, the resurrection of Christ. The skeptical arguments used are not original, nor are they borrowed as they were some time ago from Ingersoll and Bradlaugh, but are inspired by the higher criticism of the *Encyclopaedia Britannica*. This is very suggestive and shows the range of reading of the educated and the uses made of it."¹

4. *Root difficulties.*—The reason why these religious movements are so serious an obstacle in the way of the missionary enterprise is that they are indigenous for the most part and are espoused by the strong leaders of native life and thought. They thus start with a presumption in their favor; and to this they add enough of Christianity to partly satisfy the hungry soul, while at the same time they retain enough of the old leaven to make it easy for the Hindu or Mohammedan to accept them without fear of social ostracism or rupture of relations with family and caste. The imitation of Christian methods still further satisfies those who have been attracted to Christianity by its beneficent fruits and who feel a desire for such aids. Thus, in connection with the Church Missionary Society's College at Cottayam, "one of the Malayalam munshis man-

¹ Report of the Madras Conference, 1902, p. 308.

aged the Hindu hostel, which had about thirty members for the greater part of the year. In imitation of the Christians, they held a devotional service every Sunday evening under the leadership of a high-caste Brahman boy. A portion of the *Bhagavad Gita* was read and discussed and various prayers recited. A Students' Young Men's Hindu Association, too, was organized in rivalry of the Young Men's Christian Association.¹ While all these recent movements are occasions for hopefulness, they are likewise sources of deep solicitude, as well as of occasional defections to the new views of old faiths.

XI. THE GOVERNMENT'S ATTITUDE

1. *Obstacles.*—The pledged neutrality of the Government toward all religions occasions further anxiety to the missionary body. In the main it is observed, but there is some reason for the remark that the only religion especially liable to suffer by this attitude is Christianity. The Government's position of neutrality, moreover, is "misunderstood by many natives and attributed more to a lack of faith in Christianity than to the principle of even-handed justice; while the gift in various ways of vastly more money, or its equivalent, for the support of native faiths than is given for the support of the Gospel, produces the same, if not a worse effect."²

Wicked Deeds and Officials.—Then, too, the attitude of the Government toward the regulation of vice, especially in the government camps, its support of the opium traffic, and the ungodly character of some of its representatives, who are supposed to be Christians by the populace, bring reproach upon the Christian name.

2. *The Other Side.*—Yet this is but one aspect of the governmental attitude toward missions, which in general

¹ *Proceedings of the Church Missionary Society, 1902-1903*, p. 298.

² Stewart, *Life and Work in India*, p. 38.

has been helpful; and if there are those in the official ranks who are hostile to missions, there are many others like the splendid Irishman, Lord John Lawrence, "the savior of India," whose lives accord with his noble State-paper, issued after the Mutiny, an extract from which we quote: "All measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."¹ A missionary of more than twenty years' experience in South India, Rev. J. H. Wyckoff, D. D., voices the opinion of many others in the following statement concerning British officials: "I believe the general influence of the Government is on the side of righteousness. My experience among the natives of all classes leads me to affirm that the rulers of India stand in the eyes of the people, as the embodiment of integrity and justice. The higher moral standard that has been adopted by many Hindus, their greater regard for the truth, the increased spirit of manliness and self-respect, their kindlier treatment of woman, are not necessarily the result of mission work, but are largely due to the influence, unconscious though it may be, of the Englishman in India, in whom these characteristics are peculiarly exhibited." If any further proof of the helpfulness of British officials to the missionary cause were desired, one need only quote the names and noble deeds of such men as Sir William Muir, Sir Charles Aitchison, Sir Richard Temple, General Havellock, and a host of other officials friendly to missions.

¹ Clark, *The Punjab and Sind Missions of the Church Missionary Society*, p. 187.

XII. THE MISSIONARIES THEMSELVES

1. *Relations to Occidentals.*—Having considered the difficulties arising from sources mainly outside themselves, the last look must be introspective. Superficial travelers, whose knowledge of missions is gained from a flying tour through India and contact with Europeans in hotels in its great cities, would hold that the most serious obstacles to missions lie in the missionaries and in their relations to Europeans and natives. Most of the supposed facts underlying this shallow judgment are gained from a slight knowledge of the missionaries. One of the latter writes: “A group of missionaries generally presents a motley, and, to an unfamiliar eye, a somewhat amusing aspect. Clothing of different eras, dating from the time when their respective wearers left home, mingled with local fashions or individual whims, combine to give them a nondescript appearance. This is one reason why old missionaries shrink from durbars, levees, dinners, and calls on the more fashionable English, and why they are disposed to push out newcomers as their representatives, when duty requires some attention to the demands of society.”¹ The inexperience and freshness of such representatives, as well as their crude views as to missions, may easily mislead a Western traveler who happens to meet them on such occasions.

Spiritual Contact.—Yet even on the missionary’s own ground as a minister of the Gospel, he is liable to be unjustly estimated. He often feels called upon to expostulate publicly or privately with open sinners among the Europeans, and this frequently occasions animosity. His conscience compels him either entirely to abstain from preaching in English, or, if he consents to do so, his duty to the Hindus impels him to give only a corner of his time to

¹ Stewart, *Life and Work in India*, p. 57.

preparation. This fact¹ and his constant work of applying the truth to Hindus makes his method of presentation as objectionable to an Anglo-Indian audience as is his use of English, which is vitiated by constant employment of the vernacular.

2. *Relations to Fellow-missionaries.*—It is probably true that no fellowship is more warm and enjoyable than that existing between fellow-missionaries. Yet even here difficulties may arise that are serious in proportion to the strength of those associated together in the same mission or station. Differences of judgment must arise; and where only two are in the same station, each with equal responsibility for its work, such a difference excites friction. In rare cases two men or two women in an isolated station are unfortunately uncongenial, and the enforced close contact weakens their friendship and sometimes their influence and power. The requirements of many societies, which seek those for missionaries who are men of peace and able to live in harmony with their brethren, are wise ones, especially in view of provocative conditions in India's climate and diseases. "Piety transplanted from a temperate to a tropical zone is likely to wither, when the thermometer rises to 118 degrees in the shade and 170 in the sun. Provocation from human sources, too, is sure then to be at its most active point. If outbreaks or storms ever arise among either natives or foreigners, they are certain to occur in the summer season. . . . The diseases of the country, too, produce a peculiarly harassing effect upon the temper. Everybody knows how liver complaint, dyspepsia, malarial fever, and affections of the nervous system tend to depress the spirits of the patient and make him irritable."¹ Though the writer just quoted is speaking of the hot Punjab, the statement is to some extent true of all India; and it shows the need of charity for discordant notes in missionary harmony and suggests

¹ Stewart, *Life and Work in India*, pp. 368, 369.

the need of prayer on the part of the Aarons and Hur's who hold up the weary hands of warriors at the front.

3. *Native and Foreign Forces.*—Missionaries have been criticised for the relations existing between them and the native Church and especially its leaders. Much of this criticism is groundless. It is true, however, that the missionaries themselves deplore the inevitable chasm which separates them from their beloved people. A missionary statesman long ago wrote: ‘Distinctions of race are irrepressible. They are comparatively weak in the early stages of a mission, because all the superiority is on the one side. But as the native race advances in intelligence, and as their power of arguing strengthens, as they excel in writing sensational statements, as they become our rivals in the pulpit and on the platform, long cherished but dormant prejudices and even passions will occasionally burst forth. . . . Race distinctions will probably rise in intensity with the progress of the mission.’¹ To fuse and combine these refractory elements no agent is so powerful as genuine love united with a humble willingness to live close to the heart of the people, even if one cannot live in their garb and homes.

Native Helpers.—The primal root of bitterness between missionaries and their native helpers is due to the relation of employer to employee. The societies pay no salary, in the strict sense of the word, to the missionaries, but rather grant allowances for necessary and effective subsistence. Yet even on this scale the amount received by the native pastor is far less than that paid to his superintending missionary. As the English Government salaries its agents on the basis of the work done and of equal qualifications, irrespective of race requirements, the difference is a cause of criticism. Moreover, when working together in the field, their actual needs, as well as native ideas as to the

¹ Venn, quoted by Clark, *The Punjab and Sindh Missions of the Church Missionary Society*, p. 342.

fitness of things, prevent missionaries and their assistants from living on the same basis, much less together. Naturally the missionary will fare better. Attempts to live on the same scale have been abandoned, even by the Salvation Army. Perhaps no solution of this difficulty excels that of Xavier, who understood the Hindu mind when he wrote: "Everywhere men like to be cured tenderly, but in no country more than in India. The Indian constitution is, when offended, as brittle as glass. It resists a sharp stroke, or breaks into shivers; by kind treatment it may be bent and drawn out as you will. By entreaties and mildness you may in this country accomplish anything; by threats and severity, nothing at all."¹

4. *The Inner Life.*—No human factor in India's evangelization is so central as the missionary's spiritual life, and few are more apt to yield to the unfavorable environment and thus lose power. The cark of constant care, the frequent loneliness of the solitary worker, the lack of spiritual companionship even when one is in the midst of Christians, disappointment over converts, the life so busy as to leave little time for spiritual nurture—these and a thousand other causes militate against inward peace and outward efficiency. The workers, realizing their need, are more and more availing themselves of special seasons for unitedly seeking spiritual refreshment and power. The daily dependence must be, however, what the veteran Weitbrecht prescribed for a young missionary: "Let me affectionately advise you as an elder brother to adopt a resolution, with a view to advance your growth in grace and spirituality and scriptural knowledge, which I have found most useful. I spend at least half an hour, and, if possible, one hour, very early, and again before bedtime, in reading, meditation, and prayer. This has a remarkable effect in keeping one in that calm, proper, peaceful, cheerful frame of mind—and this precious jewel one always

¹ Murdoch, *Indian Missionary Manual*, p. 350, 3rd ed.

is in danger of losing, especially in India — we so much require to fit us for the great work we have to do; and it imparts tact and feeling, helping us to act and speak as we should do at all hours.”¹

¹ Murdoch, *Indian Missionary Manual*, p. 16, 3rd ed.

VIII

RESULTS OF INDIAN MISSIONS

MISSIONARIES to India are very happy in their work and are no less optimistic about its results. Being under Occidental rule, the Empire is more accurately known from a religious point of view than any other non-Christian land; and hence one is better able to judge as to the value of missions there than in China, which in some respects surpasses India as a mission field. A survey of what has been accomplished ought to inspire all friends of Christianity the world around. The true significance of the progress made can only be realized when the unusual difficulties, mentioned in previous chapters, particularly in that immediately preceding, are borne in mind. If such manifest success is possible in India, what may we not hope for in more favored lands?

I. A GLANCE AT STATISTICS

On subsequent pages will be found the latest available statistics furnished us from missionary society offices; here some facts from tables collected by missionaries in India will be used in order to compare the figures with preceding statistics gathered in the same way, and also in order to make use of data from the decennial censuses, which are gathered a year later by the Government. Among the striking figures reported at the Madras Conference of 1902 were the following:¹

¹ See *Report of the Madras Conference, 1902*, p. 222.

I. *Protestant Missionary Statistics, 1890-1900*

	DEC. 1900	DEC. 1890	PER CENT. OF GAIN OR LOSS
<i>Male Agency:</i>			
Foreign and Eurasian ordained agents	1,049	918	+ 14.3
Asian ordained agents	905†	943	- 4
Foreign and Eurasian catechists or preachers	111	122	- 9
Asian catechists or preachers	6,653	3,987	+ 69.4
Foreign and Eurasian teachers	41*	85	- 51.8
Asian teachers	9,050	5,679	+ 59.4
<i>Female Agency:</i>			
Foreign and Eurasian agents	1,302	770	+ 69.1
Asian agents	5,965	3,420	+ 74.4
<i>Medical:</i>			
Foreign and Eurasian agency	193*	97*	+ 99
Asian medical agency	157*	168*	- 6.5
Foreign and Eurasian trained nurses	44*	‡	
Asian trained nurses	104*	‡	
Medical work, evangelists, etc.	168*	‡	
Leper asylum agency	57	‡	
<i>Education, male:</i>			
Theological and training school students	1,810	1,743	+ 3.8
College and upper school students	52,597	55,063	- 4.5
Lower school pupils	162,645	132,312	+ 22.9
<i>Education, female:</i>			
Upper and middle girls' school pupils	11,508	{ 73,572	+ 23.2
Primary girls' school pupils	79,144		
<i>Boarding pupils:</i>			
Males in boarding schools and hostels	14,975	‡	
Females in boarding schools and hostels	13,514	7,604	+ 77.7
<i>Zenana work:</i>			
Number of pupils	39,894*	32,659*	+ 22.2
<i>General Items:</i>			
Total Christian agency	25,799	16,189	+ 59.3
Communicants	343,906	216,659	+ 58.7
Christian community, approximately	978,936	648,843	+ 50.9

* Burma not returned.

† Returns incomplete.

‡ Neither India nor Burma returned.

Remarks.—An inspection of these figures will show a gain per cent. in every item where comparison between 1890 and 1900 is possible, except in foreign and Eurasian catechists or preachers and in college and upper school students. In two other items, concerning which the returns were incomplete, there is also a slight loss. The last three items are especially interesting. Assuming that the statistics are equally trustworthy in the years compared, there has been an increase of more than one-half in each item. One would think with a gain of 59.3 per cent. in the Christian agency, that there would be an even larger percentage of gain in the number of communicants, which, however, is not the case. It surely would be expected that when both the agency and the number of communicants had so largely increased, the Christian community would grow even more rapidly, but just in this item the greatest falling off is noticeable. Yet whatever the explanation of this is, the gains of the decade are most encouraging, particularly those having to do with education.

2. *Christianity and Other Religions.*—Comparison of the census data for the different religions of India, including Burma, furnishes occasion for further gratitude to God.¹ For the decade 1890 to 1900 the figures are as follows:

Protestant native Christians, about	50.87	per cent. increase.
Buddhists	32.88	" " "
Non-Protestant native Christians	21.44	" " "
Sikhs	15.07	" " "
Mohammedans	8.96	" " "
Jews	6.01	" " "
Parsees	4.76	" " "
Hindus28	" " decrease.
Jains	5.82	" " "
Animistic, etc.	6.15	" " "
Increase of total population	2.45	" "

¹ See *Report of the Madras Conference*, p. 218.

According to these census figures the increase of the Protestant native Christian community has surpassed that of all other faiths. As the Buddhist gains are in India's Burman territory, they do not affect the peninsula. In point of percentage, the Protestant community increased more than three times as much as did the Sikhs, and more than five times as much as the Mohammedans; whereas, Hinduism, whether its losses are due to famines, to the inroads of other religions, to emigration, or to all combined, has retrograded instead of gained ground during the ten years. Perhaps the most encouraging feature of the census, however, is the fact that the native Protestant community has increased in a ratio nearly twenty-one times as great as that of the entire population of India.

3. *Educational Comparisons.*—As the Protestant community constitutes only .354 of one per cent. of the total population it could hardly be expected to furnish any large proportion of the school-going portion of the Empire. As a matter of fact, in 1900 those in missionary institutions constituted 7.69 per cent. of all studying,—that is, Protestants supply more than twenty-one times their quota of students and pupils.¹ From pages 62, 63, of *Protestant Missions in India, Burma, and Ceylon, Statistical Tables, 1900*, one reaches an almost identical result as to the relative proportion of honors won by the Protestant students in institutions looking toward university matriculation and degrees, where they work side by side with non-Christian students. During the years 1891-1900, of those who matriculated or who passed First Arts', Bachelor's, or Master's examinations the Protestants numbered 1,085; while their relation to the entire population would require us to look for forty-four only. It is interesting to note from the data of the pamphlet just referred to, that what is now the

¹ Compare statistics in *Statesman's Year-Book, 1903*, pp. 142, 143, with those in *Protestant Missions in India, Burma, and Ceylon, Statistical Tables, 1900*, pp. 62, 63.

United Free Church of Scotland, during the decade named, has graduated almost exactly three-fourths of the entire number who from missionary institutions have gained B. A. or M. A. degrees, thus nobly following up the precedents set by their great representative, Dr. Duff. Madras Christian College easily ranks first in this respect.

4. *Forty Years' Progress.*—Indian missionaries have collected statistics for each decennium since 1851, though the last two issues of the tables have been published to the end of 1890 and 1900, thus differing by part of a year from the government census. In the earlier decades of this period some of the items gathered later do not appear. These tables, summarized in their chief items for half a century, will be found in Appendix B. A few leading items from that table will aid us in estimating the probable future of mission work in India. As Burman statistics are not available for 1851, the comparisons must be taken from later decades in order to include all of India.

	1861	1900
Ordained foreigners and Eurasians	501	1,049
" Asians	143	905
Asian catechists or preachers	1,677	6,653
" organized congregations	643	6,535
" communicants	43,415	343,906
" Christian community	198,100	978,936
College and upper school male students	21,676	52,597
Boarding schools, etc., males	2,988	14,975
Lower school pupils, males	40,164	162,645
Boarding schools, etc., females	4,015	13,514
Girls' school pupils	17,035	90,752
Foreign and Eurasian female agents in 1871 . .	405	1,302
Asian female agents in 1871	863	5,965
Theological and training school students in 1871 .	1,561	1,810
Males, passed matriculates, First Arts, B. A.,		
M. A. in missionary institutions, 1861-1871 . .	2,306	
Number of above who passed in 1891-1900 . . .	12,194	
Zenana pupils in India without Burma, in 1871 .	1,997	
" " " " " " " 1900 . .	39,894	

Remarks.—The foregoing table indicates what progress has been made in a trifle over a generation. The fuller one in Appendix B. is even more encouraging, since it shows how the last decade has surpassed preceding ones in most points of advance. Momentum is evident as the years pass. Thus, considering the past thirty years only and the single item of the growth in the number of communicants, we have the following results: During the years 1871-1881 they increased from 73,330 to 138,254, a gain of 88.54 per cent.; from 1881 to 1890—nine years—they passed from 138,254 to 215,759, a gain of 56.06 per cent.; and during the years 1890-1900 the communicants increased 59.46 per cent., passing from 215,759 to 343,906. If we omit the unusually high percentage of 1871-1881 and take as a safer figure the average percentage of increase of the two periods 1881-1890 and 1890-1900,—which is one year short of two decades,—namely, 57.76 per cent., this figure applied to the membership of 1900 and continued until 1930 would give us then 1,350,299 communicants. There is every reason to believe, however, that such a computation is altogether too conservative, and hence larger results may be expected in 1930.

5. *Latest Statistics Summarized.*—The previous calculations have been based on data gathered in India itself, which are not quite as late as material furnished by the various societies and found in full in Appendix C. The following items in that table deserve notice:

Foreign missionaries, both sexes	4,104
Native workers, both sexes	25,727
Native communicants	438,076
Native community, incl. communicants and adherents . .	1,042,300
Lower schools for both sexes	10,100
Pupils in same	364,632
Higher institutions for both sexes	575
Students in same	29,632
Foreign physicians, both sexes	226
Patients annually treated	1,792,434

It should be noted that the increase in communicants has been 16.32 per cent. for the two years since the societies sent data for the second volume of the *Geography and Atlas of Protestant Missions*.¹

6. *Christians as Distributed Locally.*—Appendix C. shows approximately the distribution of the Protestant community in India. While the returns are not careful in stating provincial locations in every case, the table below will give the approximate location of the foreign and native force and of the native communicants:

	FOREIGN MISSION- ARIES	NATIVE FORCE	COMMUNI- CANTS
Ajmere-Merwara	35	334	2,457
Assam	94	263	13,828
Baluchistan	13	7	53
Baroda	6	58	901
Bengal	735	3,234	83,228
Berar	47	59	618
Bombay	509	1,918	22,046
Burma	241	2,219	46,877
Central India	57	121	448
Central Provinces	242	778	7,339
Haidarabad	69	601	6,513
Kashmir	34	5	10
Madras	1,020	8,959	169,634
Mysore	65	597	1,993
Northwest Frontier Province	28	17	102
Punjab	407	848	10,193
Rajputana	25	245	3,322
Sikkim	1	22	101
United Provinces	406	3,467	68,138

The reader may compare these figures with those on the sketch-map, found opposite page 110, though he should remember that census data are more general than figures furnished by missionary societies.

¹ See Sections XVI., XVIII., pp. 24, 25, of that volume,

II. EXTRA-STATISTICAL RESULTS OF INDIAN MISSIONS

1. *Mission Plants.*—One of the most surprising features of the Exhibit held in connection with the Ecumenical Conference at New York in 1900 was the ocular demonstration through photographs, charts, handiwork, etc., of what Indian missions possess in the way of an effective plant for the work doing. No data are available to make possible an accurate statement of its value, but an eminent Indian authority writes: "The thousands of acres of land and the many thousands of substantial edifices erected and dedicated to the cause of Christ in connection with these missions represent an investment of at least ten million dollars; and this money not only represents the generosity of Christians in the West, it also includes the self-denying offerings of Indian Christians, who from their poverty have given liberally to build up the cause which is dear to their hearts. Mission educational institutions are housed in a legion of substantial and beautiful buildings, ranging from the massive, imposing structures of the Madras Christian College downward; churches there are of all sizes and architectural design, from the magnificent and beautiful stone edifice which accommodates its thousands and which was erected by the Church Missionary Society in Megnanapuram, Tinnevelly, down to the unpretentious prayer-house of a small village congregation. A host of suitable buildings for hospitals, presses, and publishing houses, residences for missionaries and native agents, school dormitories, gymnasia, and lecture halls, Young Men's Christian Association and other society buildings—all these represent that power for service, incarnate in brick and mortar, which is invaluable and even indispensable to the great missionary enterprise in that land."¹

2. *Christian Tools.*—Almost as important as the plant

¹ Jones, *India's Problem*, pp. 300, 301.

is the fine supply of tools now ready to the hand of the workers. The product of the forty-three mission presses of India furnishes every grade of literary, educational, and evangelistic tool, from the cheapest leaflet to the most expensive volume in rare binding, and to the number of 4,320,285 copies annually.¹ This record is almost twice as great as that of China, its nearest competitor. Chief among these instruments of warfare against ignorance, both mental and spiritual, is the Word of God. "Bible work in India is now conducted in about sixty languages and dialects. The entire Bible is translated into all the great vernaculars, as well as into Sanskrit, Arabic, and Persian. In other languages the New Testament is found complete. But in the larger part of the languages thus far utilized, only portions have yet been translated, in some instances only a single Gospel. . . . Extensive revisions have been undertaken in nearly all the prominent versions of the Bible, some of which have been completed, while others are still in progress."² This item of tools is significant, not so much on account of the numbers quoted, but for the reason that the missionary in India is relieved at this stage of the enterprise of the serious toil resting on those who cannot undertake work until the school-room and the church are well stocked with these invaluable aids. Moreover, in a land where hostility to Christianity is so strong, especially among the better classes, effective literature is a secret messenger from God to the immured or timorous soul. No missionary land is so well supplied with helpful literature as India.

3. *Native Agency.*—The native Christian catechists, preachers, teachers, and pastors are a most important asset. Apply the following words of Malcom to the majority in the regiments of the Indian native contingent, and one can imagine the power resident in their ranks. "The import-

¹ Dennis, *Centennial Survey of Foreign Missions*, pp. 177, 178, 269.

² *Report of the Madras Conference*, 1902, pp. 199, 200.

ance of this class of auxiliaries can scarcely be too highly estimated. Without risk of health and with little expense or inconvenience, they can carry the tidings of salvation where a missionary can not go, or may not be sent for an age. They can travel, eat, sit, and lodge as the natives do. Between these and themselves there is not that awful distance which can scarcely be overcome by a missionary. Their knowledge of the language is complete, which can seldom be said of a foreigner. They know from experience the exact temptations, doubts, difficulties, and prejudices of their hearers. They can talk with an inquirer often and long, without drawing opposition upon him before he has become enlightened and firm enough to endure it.”¹ Many of these leaders are well educated. “They are faithful workers,” writes Dr. Jones, “and are increasingly worthy, and enjoy the confidence of their missionary associates. Among the native agents of our Protestant missions in South India alone there are about 100 university graduates, 200 First in Arts,—the degree granted after two years of college work,—and 600 university matriculates. This thorough utilization of a strong, cultured, native agency is one of the most striking results of the last century’s work in that land. And it is the more remarkable in the case of the women, since a generation ago hardly any of the weaker sex were in mission employ, while to-day the missions of South India alone employ 3,000 of them. It is practically the creation of a mighty and most faithful and devoted agency in one generation.”²

4. *Native Church.*—The native Church in its rank and file is also a remarkable result of missionary effort, under the blessing of God. It may be ignorant and caste-hampered and erring; but the Church at Corinth was also ignorant with “not many wise after the flesh, not many mighty, not many noble.” And, alas! like the Corinthians,

¹ Murdoch, *Indian Missionary Manual*, p. 296, 3rd ed.

² Jones, *India’s Problem*, p. 306.

there are also sinful "saints" not a few among the Indian Christians. Set over against such persons the vast number of those who are living simple, Gospel lives, testifying to the world through their words and actions of the grace of God which is in them, and then recall that it was not a century ago when the holy Henry Martyn despaired of ever seeing so great a miracle as a Hindu truly converted to God any more than he could hope to see one rise from the grave.

One Test.—As a single test of the virility of the average Christian convert in India, consider the amount contributed for religious purposes by those who belong almost entirely to that fifth of the Indian people who, according to government statistics, are in a chronic state of hunger. The same statistics state that the average income for a man having a family is less than \$1.50 per month. "A few years ago," writes Dr. Jones, "I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura Mission. I discovered that \$1.66 was the average monthly income of each family of that congregation. And that meant only thirty-three cents a month for the support of each member of a family! We have congregations whose income is less than this; and yet the members of that Mission contributed over seventy-five cents per church member as their offering for 1900. For all the Protestant missions in South India the average offering per church member during 1900 was fifty-two cents. For South India this represented an aggregate sum of \$83,000, or about seven and one-half per cent. of the total sum expended in the missions during that year. . . . If our American Christians contributed for the cause of Christ a percentage of their income equal to that of the native Christians of India, they would quadruple their benevolence."¹ The result of such enlarged contributions at home would solve the financial problem.

¹ Jones, *India's Problem*, pp. 325, 326.

5. *Native Leaders.*—The impression that the Indian Church is without any members of distinction is dispelled by Mr. Modak's volumes, from which the following facts are quoted. There are in the Church:

15	Protestant Indian Christian civil engineers.
92	" " lawyers.
106	" Christians who have visited foreign countries.
354	" Christian traders.
590	" " medical men.
646	" " authors and editors.
1,010	" " ordained ministers.
1,098	" Christians in government service.

"In these calculations many traders whose income is small have not been counted, nor have such government servants been named as hold very humble positions. Of mechanical engineers there is a large class forming a strong proportion of those who work as joiners and fitters in workshops and factories. The number of those who have visited foreign countries does not include those who have accompanied Europeans as their domestic servants."¹

Examples.—A few conspicuous names are singled out of the mass to illustrate the summary given. Others may be found in abundance in Carey's three octavo volumes, entitled *Oriental Christian Biography*, in Murdoch's *Sketches of Indian Christians*, and elsewhere. Beginning, with those early confessors, Krishna Pal and Ko Thah-byu, already mentioned, one passes down through the century noticing the names of such high-caste converts as Krishna Mohan Banerjea, D. L., distinguished as a Hindu editor and, after his conversion, as a professor in Bishop's College, as a clergyman of the Church of England, and above all as the native father of Bengali literature; of Ram Chandra Bose, M. A., whose career as an educator would have placed him in the highest official

¹ Modak, *Directory of Protestant Indian Christians*, vol. ii., Appendix, p. ii.

position, had he not chosen to become an evangelist under the American Methodists, until the demands made upon him as a lecturer in India and at Chicago University — where he gained his M. A. — brought him before a larger audience; of Professor Ram Chandra, whose work on the Problems of Maxima and Minima made his name famous in the Universities of Europe, as did later writings on Differential and Integral Calculus, and who became head of the Department of Instruction in one of the native states; of Rev. Imad-ud-din, D. D., the most distinguished accession from Indian Mohammedanism, whose conversion is of thrilling interest, and whose twenty-four Christian books are a most valued addition to Indian literature; and of Rev. Narayan Sheshadri, a Brahman convert of Dr. John Wilson, who gained so enviable a reputation during his visit in America, whence he carried home from McGill University of Montreal the degree of D. D. Nor do these men belong only to the past. At King Edward's coronation in London as Emperor of India, twenty representatives of the native Indian Church were present, six of them being ruling princes. Through the most distinguished of these, Sir Harnam Singh Ahluwalia, K. C. I. E., the Indian Christians presented to their new Sovereign an address, a single paragraph of which we quote as showing the royal spirit of the commonalty and leaders of the native Church alike. "Professing the faith of which Your Majesty is the Defender, we devoutly pray that the century which is marked by the beginning of your reign may be signalized by unprecedented triumphs in the progress of Christ's Kingdom, and that Your Majesty's righteous rule may be graciously used by God to further the great end."¹

6. *A New Womanhood.* — As before intimated, Christianity's greatest triumph in India has been its creation of

¹ *Proceedings of the Church Missionary Society for Africa and the East, 1902-1903,* p. 179.

a new Christian womanhood. In the life of the Christian community she already has a high place of honor and influence. Instead of her education being under the taboo of the Bhagavat, "The *Vedas* are not to be heard either by the servile class, women, or degraded Brahmans," — a taboo which included pronunciation, grammar, versification, arithmetic, etc., — recent educational statistics show that on March 31, 1901, there were in Indian schools 429,490 women and girls.¹ According to the tables in *Protestant Missions in India, Burma, and Ceylon*, giving the data to the end of 1900, there were 106,266 women and girls under instruction in mission schools only. While the data are not complete, they show that at least one-fifth of the total number of female scholars and students was in schools of the Christian Church.

Notable Women. — Illustrations of the sort of womanhood which is produced by the Christian Church are most interesting. Take, for instance, the Sorabjis of Western India, a family of converted Parsees. "One of the daughters of the family, the widow of an Englishman, lives in London and has delighted the Queen by her exquisite rendering of Persian songs. One sister is an artist, whose paintings are exhibited in Paris and London. One is a surgeon of distinction. It was another daughter of this family who was the only representative of her sex from the Orient at the Parliament of Religions in Chicago. The most distinguished of these seven sisters is Cornelia Sorabji, the barrister. Her graduating paper on 'Roman Law' at Oxford was classed among the best papers produced by the pupils of that famous institution. She is the first lady barrister of India, and is not only a powerful advocate, but also a brilliant writer, as her book and her articles on the woman question in the *Nineteenth Century* amply testify."² The two Satthianadhans, one the mother

¹ *Statesman's Year-Book*, 1903, p. 143.

² Jones, *India's Problem*, p. 322.

and the other the wife of the brilliant professor of Mental and Moral Science in the Presidency College, Madras, are other illustrations of rare intellectual and literary ability,—the younger woman gained an M. A.,—as well as of deeply consecrated lives. Mrs. Tabitha Bauboo of the Free Church of Scotland Mission was the pioneer of zenana teaching in high class Hindu families and was also a distinguished educator. One of our most spiritual hymns, “In the secret of His presence how my soul delights to hide,” suggests the power as a writer of Miss Goreh, daughter of the distinguished clergyman of the High Church party in India, Rev. Nehemiah Goreh. American audiences recall the grace and winsomeness of Miss Lila-vati Singh, B. A. “It was after hearing Miss Singh’s address on the Results of Higher Education, of which she herself is an exponent, that General Harrison said, ‘If I had given a million dollars to foreign missions, I should count it wisely invested, if it led to the conversion of that one woman,’¹ a statement that many besides the late ex-President would heartily endorse. Miss Chandra Mukhi Bose, M. A.,—the first Indian woman to receive that degree,—is a fine illustration of what can be done for the Church through education. She is the accomplished Principal of the Bethune Girls’ College in Calcutta. And who in the civilized world does not know Pundita Ramabai and her career as a philanthropist, educator, and Christian reformer? Any land might well be proud of such a name, and any Church under whose banner she fought would be assured of victory in that division.

7. *Native Philanthropies.*—One of the richest fruits of missionary effort is the appearance of initiative in the native Church itself. Already Christian activity has found exercise in enterprises not a few, of which Dr. Jones notes Miss Chuckerbutty’s flourishing orphanages, Mrs. Sorabji’s High School for Women, the Gopalgange

¹ Ecumenical Missionary Conference, N. Y., 1900, vol. i., p. 47.

Mission of Rev. M. N. Bose, and Dr. B. P. Keskar's Orphanage and Industrial Mission at Sholapur. He likewise mentions more fully Pundita Ramabai's well-known institution for child-widows at Poona, and the later but wider work in the interest of some 2,000 waifs and orphans of her own sex. While financial support is largely derived from the Occident, she is its soul and receives the aid of fellow Indians. Thus this Brahman widow is a Christian Barnardo, as well as a social reformer.

X 8. *Evangelistic Undertakings*.—Even more significant is the emergence of native Christians of unusual evangelistic fervor and power. Conspicuous movements are yearly coming to the front, one recent instance of which must suffice. It is the Ko San-ye Movement in Burma, about which the missionaries are still in doubt, though it seems to be a remarkable instance of God's power to use a single man. A converted Buddhist ascetic, this man of forty is a John the Baptist to the missionaries with whom he heartily co-operates. A discriminating missionary who has narrowly watched his work, mentions the following positive results of his work thus far: "(1) It has arrested the drift into Buddhism, which was carrying away the heathen Karens and making them as inaccessible to the Gospel as the Burmans. (2) It has weaned many of the Karens from a multitude of customs connected with the old Karen demon worship, customs which have been a great stumbling-block in the way of accepting Christ. (3) It has awakened the Karens out of the sordid materialism, which made so many of them indifferent to any interests above those of the body, and hence made them indifferent to the Gospel, with its news of spiritual blessings. (4) It has brought many to a real conviction of the existence, unity, and fatherhood of God. (5) It has provided a wide-open door for evangelistic effort. Ko San-ye's adherents receive the Christian preachers gladly, even when they do not accept Christianity. In many quarters, where three

years ago our preaching was met with indifference, it is now eagerly listened to. (6) On the Rangoon field the missionaries and the Karen pastors have actually gathered hundreds of Ko San-ye's followers into the churches. On the Henzada field few have as yet come into the church. Many say that they will, but the movement is slow. This is not altogether a cause of regret. As Ko San-ye himself says: 'There is no use in baptizing them until they receive a new heart.' . . . "His object as expressed to me is to lead the heathen gradually to Christ. He seems to think that the heathen Karens will be puzzled and frightened by being asked to accept the Gospel immediately. The Karens have largely departed from the monotheism of their ancestors; and Ko San-ye seeks, by a use of the ancient Karen legends, to bring back his people to a purified form of that monotheism. He thinks—and experience proves that he rightly thinks—that this will be a comparatively easy step for them. He also thinks that when they have come to worship God and have forsaken Buddhism and the old Karen demon-worship, they will be in a favorable condition to receive the Gospel."¹ His phenomenal ability to raise money for religious purposes and his wisdom in forming industrial settlements are other features of this remarkable man's career.

III. LEAVENING THE EMPIRE

1. *Indian Law.*—While there is a tendency to overestimate missionary influence in the improved social and moral legislation of the Empire, there is no question but that what Dr. George Smith has been quoted as saying of the East India Company's legislation is also true of later measures. "Not fewer than twenty laws have thus been enacted in that land during the last century, with a view of putting an end to religious customs which robbed thou-

¹ *Baptist Missionary Magazine*, September, 1903, pp. 637-639.

sands of people annually of life itself, and deprived many thousands more of the most elementary and inalienable rights of human beings. So it has become penal to do any one of the following things, all of which were regarded as expressions of the highest religious devotion and were committed with the sanction of the ancestral faith and under the inspiration of its benediction: To burn widows; to expose parents to death on the banks of the Ganges; to offer up human sacrifices; to murder children, either by throwing them into the Ganges, or by the Rajput secret method of infanticide; to encourage men to throw away their lives under temple cars and in other ways of religious devotion; to encourage various forms of voluntary self-torture and self-mutilation; to outrage girls under a certain age.”¹ This is only a concrete form of the statement made in general terms in the “Report of the Secretary of State and Council of India upon the Moral and Material Progress of India for 1872-1873,” a sentence of which, referring to the missionaries, reads: “They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements on existing laws.”²

2. *Reforms.*—Reforms which have shown their strength in the national conscience only have been furthered by Christian missions. Among these may be named such agitations as have resulted in deep convictions concerning the following subjects: (1) The cruel treatment of widows, especially those who are young; (2) the furthering of education among girls and women, which gained its first object-lessons in early Christian schools, and whose principal advocates have been missionaries from the Serampore trio and Duff down to the deliverances of the Madras Conference of 1902; (3) the acknowledgement of the brotherhood of man, conspicuously in the mat-

¹ Jones, *India's Problem*, p. 339.

² *Blue Book, XII.*, *Education*, p. 153.

ter of caste, which Dr. Wilson characterized as "the offspring of pride and deceit, the mainspring of hatred, division, alienation, and tyranny"; (4) the feeling against nautch women, who are the seductive sirens annually alluring to death, under religious sanctions, thousands of India's youth; (5) the demand for a higher moral character in public men, which was voiced in a resolution passed by the Social Conference of 1894, that the "private life and morals of public men should be pure and self-denying, as the proper discharge of their duties demands"; (6) the growing regard for truth, which is so characteristic of the Church and which was so conspicuously absent in the India of a century ago; and (7) the greater prevalence of honesty and a sense of duty among the higher ranks of society.¹ The Indian National Congress, which brings together annually some 5,000 native gentlemen for the discussion of matters of state and of society, is too often critical and abusive in its tone; yet on its higher side, its deliberations are at once helpful and difficult to explain had there not arisen a better social and moral conscience as a by-product of Christian teaching.

3. *Christian Ideals.*—In the realm of religion Christianity has widely leavened the Indian Empire. True ideas of God, the annulling of the old divorce between morality and religion, thus uniting again what God meant should never be dissevered, and the disintegration of the old views of worship by the introduction of the spiritual elements of true prayer and consecration,—these are more important contributions of Christian missions to India's moral development, and they are so regarded by the leaders in native religious reforms.

The Ideal.—But far above all those abstract ideas of morality and religion which have come from the Christian faith is Christianity's Incarnate Ideal, who has been greeted with enthusiasm by men and women of all the In-

¹ See Murdoch, *History of Christianity in India*, pp. 126-128.

dian creeds. The devotion to Jesus as the highest of all ideals is one of the most hopeful signs of the present day in India. Proof of this enthusiasm for Jesus has already been seen in Chapter IV.; but another significant utterance, typical of many similar ones, is subjoined. It is from an address delivered in the theater of the Medical College, Calcutta, on May 5, 1866, by Keshab Chander Sen. Speaking of Jesus, he says: "How He lived and died; how His ministry, extending over three short years, produced amazing results and created almost new life in His followers; how His words, spoken in thrilling but simple eloquence, flew like wildfire and inflamed the enthusiasm of the multitudes to whom He preached; how in spite of awful discouragements, He succeeded in establishing the Kingdom of God in the hearts of some at least; and how ultimately He sacrificed Himself for the benefit of mankind, are facts of which most of you here present are no doubt aware. I shall not enter into the details of His life and ministry, as my present business is simply with the influence which He exercised on the world. It cannot be denied that it was solely for His thorough devotion to the cause of truth and the interests of suffering humanity that He patiently endured all the privations and hardships which came in His way, and met that fierce storm of persecution which His infuriated antagonists poured on His devoted head. It was from no selfish impulse, from no spirit of mistaken fanaticism that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down His life that God might be glorified. I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God, one which is calculated to quicken the higher feelings and aspirations of the heart and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol. Such honorable and disinterested self-sacrifice has pro-

duced, as might be anticipated, wonderful results; the noble purpose of Christ's noble heart has been fully achieved, as the world's history will testify. The vast moral influence of His life and death still lives in human society and animates its movements."¹

¹ Young, *The Success of Christian Missions*, pp. 91, 92.

IX

RECENT MOVEMENTS AND PRESSING OPPORTUNITIES

SINCE the fateful days of the Mutiny, India has not been in a state of unrest and agitation that is at all comparable with what has been witnessed there since 1905. This does not mean that the movements and problems are essentially different from what was already present in the Empire and noted in earlier chapters of this volume. While some new elements have entered into the situation, the recent agitation has its seeds in the past, and the new factors are mainly matters of emphasis and variation in manifestation. Though the new order does not materially differ from the old, the opportunity of to-day is more critical and pressing than that of previous periods. George Puttenham quaintly remarks, "Every thing hath his season, which is called Oportunitie, and the vnfitnessse or vndecency of the time is called Importunitie."¹ The survey of the situation in India surely bears one out in the assertion that this is the time of golden opportunity, and that there is absolutely nothing to render the enlargement of the work there inopportune.

I. RECENT NATIONAL MOVEMENT

i. *The Swadeshi Movement Defined.*— Much of the unrest in India, which has been so prominent a factor in the national life since the partition of Bengal in October, 1905, and the sessions of the National Congress during Christmas Week of 1906, is summed up in the word

¹ Puttenham, *The Art of English Poesie*, p. 223.

"Swadeshi"—home country—and the less common word "Swaraj"—home rule. The cry, "Bande mataram!"—Hail mother country!—voices its patriotic aims. Some characterizations of the movement, taken from Indian newspapers and reviews, will give its varied content. "In its liberal and broadest sense Swadeshiism is equivalent to nationalism, or national patriotism." "The Swadeshi movement is an Indian mother whose first-born has been named 'our national consciousness.'" "The Swadeshi movement is the child of the discontent of modern Indians under their present condition of dependence—a discontent perfectly healthy and legitimate and due to causes England herself set at work." "The Swadeshi movement is a revolt of the Indian people against their state of dependence in all branches of their national life." "The Swadeshi movement is the unfortunate excrescence of the marvelous growth of the people in the consciousness of their own importance and in their desire for higher and better things." Rev. Herbert Anderson, from whose address at Calcutta the above definitions are taken, puts the gist of them into this concise statement: "We may in general terms affirm that a patriotic impulse is the ocean bed of the Swadeshi movement, its tides manifesting themselves in political, social, economic, and religious directions."¹

2. *Its Genesis—Japan's Success.*—The causes which have led to this recent outburst of national feeling are many. A reason often given is that it is the resultant of a Pan-Asiatic renaissance in which the brilliant victories of Japan over a great European power are the convincing proof of the new birth. There is little reason to deny that "Japan's success has not only once for all set back the tide of European aggression in Asia, but has besides taught other Asiatic nations the material and moral evils

¹ *Church Missionary Review*, December, 1907, p. 728.

of foreign dependence and the priceless value of self-respect and independence."¹

Indian and African Causes.—Bishop Macarthur, formerly of Bombay, holds that race arrogance, exhibited by the British in South Africa toward Indians there, "has put a most powerful weapon in the hands of seditious agitators and has excited the deepest resentment in the minds of the people of India."² The Bishop mentions as other causes of unrest the ignorant or malicious charges against the Government that famines and plagues are due to British rule and the powerful stimulus coming from the partition of Bengal. His former ex-officio connection with the University of Bombay leads him to attribute great weight also to the harmful influence of Indian members of University senates, who because of Lord Curzon's Universities Bill of 1903 are no longer likely to receive such honors, since recognized ability in educational affairs rather than the necessity of showing honor to prominent Indians is now the basis of appointment.³

A widespread grievance of the more intelligent class, whose education has been acquired almost solely in order to secure government positions, is that after qualifying themselves for service they find nothing to do, or at least that all the most lucrative posts are held by men from Great Britain. They overlook the point which President Zumbro makes: "Far and away the largest number of government positions are held by the people. Out of over 114,000 positions carrying a salary of \$300 or over per year, ninety-seven per cent. are held by Indians."⁴

Mr. Anderson mentions as of vast importance in the origination of the agitation the beneficent rule of the

¹ *Church Missionary Review*, December, 1907, p. 729.

² *The East and the West*, January, 1908, p. 3.

³ *Ibid.*, pp. 5-12.

⁴ *Missionary Review of the World*, April, 1908, p. 289.

British which has raised the educational standard of the people and placed all nationalities on a footing of equality, thus imparting to them aspirations after national independence.¹

The older source of dissatisfaction, namely, the annual sessions of the National Congress, is increasingly responsible for the growing discontent. While the split in that body — which occurred at the session for 1907 because of the riot and anarchy of the extremists under Tilak and others — makes this source of agitation uncertain in the future, its desire for increased political power even on the conservative side may be seen in the address — published but not delivered — of its proposed President, Dr. R. B. Ghose.²

3. *Harmful Effects of the Movement.*— So far as missionary effort is concerned, the unrest injuriously affects missions in the following particulars: It prevents the free attendance of many upon Christian churches and schools, this in Eastern Bengal especially; it brings jeers and ridicule, mainly from students, upon street and bazar preachers; English Bible classes for Hindus and lectures for the educated have suffered greatly; in a few cases mission property has been destroyed, missionaries have been insulted, ladies have had mud thrown at them, and in two or three instances murderous attacks have been made upon the workers; sales of Christian literature have fallen off greatly; and Christianity is more than ever regarded as a foreign religion, while its adherents are treated as non-Swadeshi. A natural consequence is the renewed cry of Neo-Hinduism and the Samajes, “Back to the Vedas!” and new vigor in votaries of the old faith. It should be added that the greatest intensity of this opposition is felt in the Punjab and in Bengal; also that it is constantly diminishing in virulence.

¹ *Church Missionary Review*, p. 729.

² See especially pages 6–15 of his *Presidential Address*.

4. *The Missionary's Attitude.*—What attitude ought the missionaries to maintain toward this tide of nationalism? In some respects it should be encouraged. The new spirit of independence may be made operative in the direction of a larger measure of self-support and self-propagation on the part of the native Church. It may be made to minister to self-government in certain advanced churches which are competent to enter on that stage and whose polity does not forbid such a step. In its wider aspects Rev. J. Mathers makes the following suggestions: "As on the one hand God is by a great variety of agencies and in many directions calling the people of this land into a life of larger liberty and of truth, so by these very signs He is summoning us missionaries to adopt a wider vision of the Kingdom of God, to become apostles of progress in this land and identify ourselves with the people's cause, to become mediators in 'making the old to run smoothly with the new.' . . . To the people of this land we have to make known our sympathy and readiness to coöperate with them in the cause of progress. Never before has there been such an opportunity of social intercourse and frank interchange of thought as at the present time. Indians want our sympathy, and, assured of that, they are ready to admit us to their confidence and to share hopes and fears with us. Every link of friendship of this nature that we form may become a channel of spiritual and moral truth to our associates and may serve to bring their hopes and ambitions more into touch with Christ. . . . And this simply means that we must ourselves become Indians first—Indians in love of this country and in passionate desire for its advancement, Indians in the knowledge of its history and religion and in truest sympathy with all that is noble therein; and Indians, too, in sorrow and pain because of all that is unworthy and degrading and sinful in its life, and in readiness to give ourselves in

sharing these sorrows and efforts to remove evil.”¹ Mr. Anderson adds this helpful hint: “And may I not further suggest that at least once a month the privacy of our own home life be opened for social fellowship for those who otherwise would never get into touch? You will be surprised how many Indians will gladly accept an invitation to dine, if they know it is a sincere effort on your part to cultivate for yourself and others a friendship between East and West little known at the present day.”² The author can testify from the delightful fellowship had with a number of prominent non-Christian Indians at Mr. Anderson’s Calcutta home that such a plan is most commendable in every way.

II. NEW INTERNATIONAL CONTACT

1. Japanese Influence—Indian Students in Japan.—

As a natural result of Japan’s victories, her prestige in the Orient has become paramount. A considerable number of Indian students accordingly have gone thither in order to secure an education which will fit them for industrial and political leadership at home. In not a few cases disappointment has resulted from the fact that they did not find there as large a mechanical development as had been hoped for and hence could not obtain adequate opportunity for actual training in their chosen lines. Most of those who studied in that Empire were recommended to the Young Men’s Christian Association and so were shielded from the manifold temptations which in so many cases proved the physical and moral ruin of many Chinese students.

Visit of Japanese Christians.—A wider influence came to Christians of India through the visit of Dr. Motoda and Mr. Harada in 1906. With great wisdom they told

¹ *The Harvest Field*, March, 1908, pp. 108, 110.

² *Church Missionary Review*, December, 1907, p. 734.

the story of Japan's recent progress, and of the growth of Christianity, particularly among the higher classes, in that Empire. Its history they used as a stimulus to the Indian Church to become active propagandists and to advance to a position of independence, instead of remaining beneficiaries of missionary societies, with no desire to make the Church indigenous. A paragraph of Dr. Motoda's farewell message will suggest their line of approach: "There are some lessons which we can take home to Japan to tell our people. There must also be lessons to you from Japan. One lesson will be that we, being the Christians of the first generation, are all active. Then another lesson will be that we are doing something always; we are doing something for our country, for our townspeople, for our families, relations and friends. These two are the lessons which we can give to you, and what you can give us will be that, being older Christians, you know more about the Bible, you know more about church matters and you have sacrificed a great deal more than we have; at least your forefathers did sacrifice a great deal in order to become Christians. That is a stimulating lesson to our people. Let us not become easy-going Christians, or historical Christians, but let us always be active, always doing something, always praying, always communicating with God, and always like Christ in what we do."¹

Indian Delegates in Tokyo.—Perhaps quite as marked an influence came from the visit of a dozen representative Indians, delegates to the World's Student Christian Federation Conference, convened at Tokyo in April, 1907. Mr. G. S. Eddy, one of the delegates from India, summarizes impressions, which were shared by the native representatives, in these words: "The first lesson which India needs to learn from Japan is that of patriotism. . . . A second lesson is that success is not to be won easily nor

¹ *The Indian Witness*, May 31, 1906, p. 341.

in a moment, but only by a long and painful preparation in order that the people may become capable of enjoying true freedom. Many reforms were needed in Japan before she attained her sudden preëminence. There was the introduction of education, the elevation of womanhood, the breaking down of all social barriers, and the uplifting of the lowest outcasts to the full privilege of citizenship, and many others of a like kind. This is the crying need of India to-day. . . . Another lesson that India has much need to learn from Japan is that of the equality of all men within the state. . . . Japan to-day would never be in the forefront of the civilized nations, nor could she have won in the war with Russia, nor in peaceful competition with other nations, if she had been a caste-ridden and divided nation. . . . The same is true of India's treatment of women. How much India has to learn from Japan in this respect may be indicated by the fact that there more than ninety per cent. of the girls of school-going age are in primary schools, while in India only seven women out of every thousand can read and write. Religious liberty is yet another lesson which India sorely needs to learn from Japan. With an enlightened sovereign and an educated people, Japan has proclaimed liberty of conscience and religious toleration. Every man is permitted to worship God according to the dictates of his own conscience. If any man wishes to change his religion, he is not persecuted nor put out of his caste,—for there is no caste in Japan to put him out of,—but as an intelligent man he is allowed to choose for himself, as among the nations of the West. . . . Let us not be left out of the stream of progress. Let us learn the open-mindedness of Japan. Let us prove all things, and let us hold fast that which is good,—retaining only that which is best in the past and receiving the good and the true from every source,—old or new, indigenous or foreign. The awakening of Asia brings to

us a message and calls us to our responsibility for the awakening of India."¹

2. *Contact with the Occident.*—This has been mainly in Great Britain and the United States, though the coolie class has been large in South Africa, the West Indies and British Columbia. They have mostly come to the two former countries for educational reasons, which means that influential Indians are among us. A mere handful have also come with the special object of promoting the interests of a reformed Hinduism, or Vedantism. Rev. G. T. Manley overstates an important truth when he writes: "It is difficult to overestimate the value of the Indian students who come to the Occident for their education. Probably never in the history of man has so great an amount of power for good or evil been thus concentrated in the hands of a well-defined, compact, and easily reached community. . . . In London there are estimated to be between 200 and 400 Indian students, mainly studying for the bar, but also for the civil and medical service; some eighty students are at Cambridge, and smaller numbers are in Edinburgh, Oxford and other collegiate centers pursuing similar studies. Upon the Continent of Europe the numbers are very much smaller owing to the influence of the English language, . . . and the majority of them have previously studied in Great Britain. There are about 120 Indian students in the United States, where they go chiefly for industrial education. The number of these students is increasing steadily each year, especially the number of those coming to study engineering and other industrial pursuits. Associations are being rapidly formed in India to promote commercial and industrial progress, and even in Benares an Indian Students' Aid Association has just been formed to enable students to go to foreign lands to receive educa-

¹ *The Indian Interpreter*, October, 1907, pp. 116-120.

tion in the arts and industries."¹ As these men are from the Indian point of view the most credible witnesses of the actual state of life and morality in Christian countries, it will mean much to that Empire if in every center where they are found, plans like those of the London Committee can be adopted and carried out. These are mainly social and personal in character, with an emphasis of Christian friendliness during the first month in an Occidental country. An Indian gentleman who has been instrumental in sending many young men to America, has stated that they had bitterly complained of being cal'd "niggers" and of industrial discrimination against them here. This should be compensated for by special efforts put forth by fellow students and by other Christians who could easily be enlisted in the cause, were the facts made known.

III. RECENT AWAKENINGS

i. Contributing Causes—Annual Day of Prayer.—While the Holy Spirit comes and goes when and whither He wills, the human factor is an important one to-day, just as it was at the first Pentecost. One of the antecedent facts that doubtless had much to do with the great revival which began in 1905 was the suggestion of a Day of Prayer for the awakening of India, made by the leaders of the Student Volunteer Movement of India and Ceylon in December, 1897. Of this Rev. R. J. Ward of Madras writes: "That day marks an epoch in the history of Christian missions in this land. It was not only that here and there in other parts of the world men and women got close hold of God in mighty prayer, but there are those who from that day have prayed more and with greater persistence and fervor than they ever did before."² Another day was appointed for the following August,

¹ *The Student World*, July, 1908, pp. 86-90.

² Dyer, *Revival in India*, pp. 28, 29.

which thereafter became an annual observance, and as a result of this united prayer, circles for supplication were established in 1902 and a *Prayer Circular* was issued monthly in that interest.

Pundita Ramabai's Efforts.— Meanwhile Pundita Ramabai, on her way back from America, attended the Keswick Convention of 1898. "My heart," she says, "was filled with joy to see nearly 4,000 Christian people gathered together seeking and finding the deep things of God. . . . Five minutes were given me to speak, and I made the very best use of them. I requested God's people to pray that 100,000 men and 100,000 women from among the Indian Christians may be led to preach the Gospel to their country people." This thought fully possessed her during the remainder of the voyage, so that on her arrival in India she wrote a letter to a Bombay paper in which she said: "The Holy Spirit has convinced me that a great duty rests upon the natives of this country. The foreign missionaries have done a hundred years' faithful work, and the Lord has blessed their labors with nearly a million converts and their children. Christian Indians are to be found in nearly every part of the country and know all the languages spoken in it. We, the Christian sons and daughters of this land, ought to feel it our bounden duty to give the Gospel freely to our brethren. But this feeling will never come unless a mighty flood of the Holy Spirit comes upon us. . . . It is an easy matter with God to give us 200,000 evangelists; and if it seems impossible to us, then let us honor God by believing that He changes not and is as able to perform a miracle to-day as He was 2,000 years ago."¹ Subsequently, when the revival in Australia occurred, she sent her daughter and another worker thither to catch its inspiration and to request prayer for India.

¹ Dyer, *Revival in India*, pp. 41, 42.

Still later came the formation of prayer circles, each of which prayed for ten of her students, the publication of the *Mukti Prayer Bell*, and the establishment of the "prayer tower" from which prayer has ascended night and day for years, the workers taking the vigil in turn, hour by hour. News of the revival in Wales greatly quickened Pundita Ramabai's girls and women in January, 1905, and she called for volunteers to meet daily with her for supplication for a similar revival in India. And what was true at Ramabai's institution is typical of what was occurring on a smaller scale elsewhere, especially throughout the Khassia Hills, where the first outpouring of any magnitude occurred on March 5, 1905.

2. *Extent of the Movement.*—Beginning in the hills of Assam, the wave of revival spread to Ramabai's school at Kedgaon—also known as Mukti—in Western India; thence it surged into surrounding towns in the Maratha country, and later it broke out almost simultaneously in many places which had no other connection with revival centers except that "of expectation, preparedness, and fellowship in prayer. . . . The widest sweep of country as yet [1907] affected by the revival is that in which the Telugu language is spoken in South India."¹ No great section of the Empire has remained unblessed, nor has any important society failed to feel its inspiration and uplift.

3. "*Manifestations*" *Attending the Awakening—Specified.*—These have been a stumbling-block to many and an occasion of criticism to still more of the missionaries, though almost without exception all have thanked God for the spiritual results of the movement. They do not differ materially from the accompaniments of great religious excitement and fervor in other lands, especially when masses of a lower grade of culture have been strongly moved. Among them are visional illusions of

¹ Dyer, *Revival in India*, p. 39.

various sorts, such as seeing a girl on fire or a group with fire on their heads, hysterical wailing, laughter, and trembling, visions of the Savior, of an intensely vivid and moving sort, healing of disease and the driving out of demons, sounds as of a rushing wind, feeling of inward burning, writhing in agony and rolling on the earth, "speaking with tongues," the composition of "angel hymns," dictated by girls in a trance and taken down and sung by the people afterwards, and "prayer storms," in which hundreds in a meeting pray aloud simultaneously, often with shoutings and hand clappings.

A Medical Authority's View.—Dr. Schofield of London, an old student of nervous and mental phenomena, after reading a full account of the revivals, says of these manifestations: "Taking into consideration the remarkable fact that it is the story of a direct action of the Spirit of God upon a heathen people of the Far East, deeply imbued with demon worship, incantations and prodigies of all sorts, the first point that strikes me is the decided sobriety of the narration: as well marked, indeed, as that which describes the early years of our Lord in the Gospels, when compared with the weird, sensational and unnatural stories that abound in the apocryphal narratives of His childhood. . . . We cannot expect an abnormal inrush of divine light and power, so profoundly affecting the emotions and changing the lives of men, without remarkable results. . . . Let us remember in considering these, that in India at least they are commonplaces; that in English revivals they also occur; and that above all they are not the abnormalities and the marvels of the movement at all. These consist in changed hearts and lives, in men and women transformed from darkness to light in a moment; and the very practical demonstration of this by the payment of old debts, by loving their neighbors, by an entire alteration of life.

Without these real wonders the cries and visions and dreams would attract little notice."¹

Regulating the "Manifestations."—In endeavoring to regulate these, not a few missionaries had an experience akin to Ramabai's. "I tried," she says, "to lay down some rules for God's work at the beginning of the revival at Mukti. But I soon found that I stopped the work of the Holy Spirit by interfering with it. I wanted to be proper and conduct the meetings in our old civilised way. But God would none of it. He laid His hand on me, put me low in the dust, and told me that I had better take my proper place, that of a worm. He said, 'My thoughts are not your thoughts, neither are your ways my ways.' I humbled myself under this severe rebuke and took my hand off the work. The Holy Spirit has full liberty to work in us, and He takes charge of the revival meetings at Mukti."²

4. *Results of the Awakenings—First Things Placed First.*—Never has India seen such deep conviction of sin and such sincere and humbling confessions as this revival period has witnessed. Never have seekers after God in that Empire given themselves so earnestly to the quest for spiritual power. Meetings lasting for twenty hours a day and seasons of prayer extending through large parts of the night, with still longer periods spent in agonized wrestlings by individuals, are indications of unusual spiritual hunger and earnestness. The giving up of school work for days together, that the pupils might have uninterrupted time for religious meetings, has also been unusual. These and other items have given the Church in India the undying conviction that when first things are really placed first, blessing inevitably follows. Discouraged missionaries have seen so many and

¹ Dyer, *Revival in India*, pp. 9-12.

² Dyer, *Revival in India*, p. 55.

such manifest miracles of grace that they can never again doubt the power and willingness of God to be a coworker with them in the task of India's evangelization.

Prayer as a Mode of Work.—The awakening has also proved that prayer as a form of work must be more than ever emphasized. Praying bands have come into prominence. Miss Soonderbai Powar of Poona testifies thus: "This new way of prayer has set on foot a new way of preaching the Gospel to the heathen. We have thus far believed that we had to speak to convince those who listen to us, and thus we have been depending much on our own means and ways. But now it is my experience, and that of others who have toiled for years, that it is through prayer that hearts are reached. My bible-women as they go out to villages to preach now, pray more with those whose souls' salvation they seek and speak much less than before."¹

Activities of Quickened Lives.—Though the revivals have been commonest in mission institutions and have thus influenced the most strategic element in the future Church, few non-Christians have thus far been brought into the Church because of it. In the Assam Hills, however, between 7,000 and 8,000 have been won,² and everywhere unbelievers are moved by the changed lives of the quickened Christians. A great many who have received a new blessing have gone out singly or in bands to evangelize their neighbors. This is particularly true of the pupils of Pundita Ramabai's institution. All Christians in the revival districts show a new desire for Bible study and for meetings for prayer and Bible exposition. In the matter of giving, the Khassia Hills Christians alone, and in a time of great scarcity amounting almost to famine, subscribed nearly \$4,000 to the revival thankoffering fund.

¹ Dyer, *Revival in India*, p. 57.

² *The Harvest Field*, March, 1907, p. 116.

In a word, the whole outlook in India has been changed by the new consciousness of sin and of God which has come to the Church, and consequently everywhere missionaries are hopeful to an extent unknown before.¹ And the rising of this tide of spirituality gives new emphasis to their call for reinforcements. From many quarters of India comes the cry that the present missionary force is pitifully inadequate to grasp the opportunity which is thus presented.

IV. UNION MOVEMENTS

1. *The National Missionary Society of India—Its Origin.*—Among recent union movements among Christians of the Empire, this is from many points of view the most promising. Established at Serampore on Christmas Day, 1905, this organization of representative men from each province and portion of India, Burma, and Ceylon unites Christians of all churches and provinces into one great society for the evangelization of unoccupied fields in India and adjacent lands. In the story of its establishment we read: "While the sessions of the conference were held in the great library where William Carey labored, the constitution of the new Society was adopted in the old pagoda where Henry Martyn worked and prayed for the evangelization of this land. With Indian men, Indian money, and Indian management, the Society is controlled by a central executive committee and a national council, with representatives from each presidency and each larger mission or Christian body in a province, and is aided by the counsel of an advisory board of experienced missionaries. Founding no new denomination, but preserving the strongest loyalty to the churches, soliciting no funds outside of India, but laying the burden of India's evangelization upon her own sons, we believe the Society is organized on a sound and

¹ Dyer, *Revival in India*, p. 152.

safe basis. Only after months of careful planning and after securing the approval of hundreds of representative Indians and European missionaries in every part of the Empire has this important step been taken."¹

Its Task.—The task of the Society is to care for the 100,000,000 unevangelized whom they calculate the existing missionary societies can not reach. To awaken the native churches to see their responsibility and to be willing to meet it has thus far been their main work. Only in October, 1907, did they send to the Montgomery District of the Punjab their first missionary. While thus far the Society is not doing as much direct work as its prototype, the local Indian Missionary Society of Tinnevelly, which began in 1903 and was employing eight workers in 1907, the success of that movement, cared for by the native Christians of only one Church, is prophetic of what will surely soon be done on a far larger scale by this union movement of all Christians in the Empire. Rightly does the editor of the *Church Missionary Review* say: "These movements are the very brightest symptoms of the rising national spirit in India and may well evoke both prayer and thanksgiving."²

2. *Church Unions—Those Actually Effected.*—The missionary societies are also moving in the direction of union and coöperation. The pamphlet of Mr. J. T. MacLagan on the subject of Presbyterian union, written in 1863, may be said to have begun the movement. Later discussion led in 1872 to the first convention of eight bodies of the Presbyterian family. Subsequent meetings of this Alliance were irregular, and at its eighth session in December, 1904, the Presbyterian Alliance was merged into the first General Assembly of the Presbyterian Church in India. This union was not complete, since only six of the ten Presbyterian bodies then working in

¹ *Young Men of India*, January, 1906, p. 1.

² See the January, 1907, issue, p. 62.

the Empire were included within it. The South India Synod, itself composed of the United Free Church of Scotland and the American Dutch Reformed Mission which had united in 1902, had reserved to itself the right to withdraw whenever it should be possible to form a broader union in South India. The time seemed to be ripe for a union with the Congregational missions there at the close of 1907; hence they withdrew to form the South India United Church, composed of themselves and the American Board and London Missions which in 1905 had established the United Churches of South India and Ceylon. The Wesleyan Provincial Synod in 1908 was considering uniting with this body also.

Further Agitation.—Aside from the union of those forces which have just been mentioned, other churches are strongly urging the matter. Thus the Baptists in their 1907 Triennial Conference voted: "That this Conference heartily approve of the proposed congress of representatives of the Baptist bodies in India, Burma, and Ceylon, and of the Disciples of Christ Mission, having for its object denominational union."¹ The Presbyterians of Western India and the American Board Mission in that section are negotiating a union, while in January, 1908, an All-India Lutheran Conference was held for the first time, thus bringing together nine different Lutheran missions. It is to be hoped that in future union proposals the action of the Presbyterian General Assembly of 1906, relative to the appointment of a union committee consisting almost solely of Indian members, may be acted upon. Thus there would be at least an attempt to realize the Assembly's Preamble: "Recognizing that our aim is to secure a united indigenous Church of Indian Christians, rather than one of foreign missionaries with its peculiarly Western characteristics, we

¹ *The Harvest Field*, January, 1908, p. 29.

feel it to be of supreme importance that the Indian brethren as far as possible should be responsible for its development, that the future Church may grow in harmony with Oriental rather than Occidental ideas.”¹

3. *Some Advantages of Union.*—Already the value of union has become evident. The South India United Church alone brings into a single organic body six missions with a total constituency of about 150,000 Christians. It has eventuated in the publication of joint periodicals, coöperation in theological training and a far stronger plan for a union theological seminary to be established shortly in Bangalore, a united school for normal instruction, the maintenance of a widows’ aid society, the holding of union conferences for workers, and a new impetus toward self-support and self-government.² “This movement will, moreover, quicken the pace of the Church in its progress toward a national and universal consciousness. This tendency is manifested to-day; but it needs to be accelerated so that the Indian Church may speedily come to a consciousness of its All-India destiny, when the prayers, the love, and the sympathy of the united Church of God will enfold every hamlet and every soul in the land.”³ Above all other advantages, perhaps, will be the convincing object-lesson of Christian unity which can not fail to have an effect upon non-Christian Hindus such as Jesus suggested in His prayer, that believers might all be one.

V. Two MOOTED QUESTIONS

1. *The Masses vs. the Higher Classes—The Case Stated.*—The question which Dr. Whitehead, the Anglican Bishop of Madras, has again brought to the front on

¹ *The Harvest Field*, January, 1908, p. 30.

² *The Second General Assembly of the United Churches of South India and Ceylon*, July, 1907, pp. 1, 6.

³ *The Harvest Field*, November, 1907, p. 431.

the platform and in influential periodicals, such as *The East and the West* and *The Guardian*, is one which will long remain perennial. His main contentions are thus summarized by Principal Pittendrigh of the Madras Christian College: "(1) The main energies of our Christian missionary societies are directed toward the evangelization of the higher classes. (2) Our efforts among these classes have resulted in failure, so far as the building up of the Christian Church is concerned. (3) In consequence of this failure, our forces should gradually be transferred to work among the lower classes.¹

Replies.—The Bishop stands nearly alone in the present discussion of the problem, with many of the strong missionaries against his position. Sample replies, dealing with the subject in detail, are found in Principal Pittendrigh's discussion, just alluded to, and in the symposium participated in by twenty-six missionaries belonging to eighteen missions and printed in the December, 1907, issue of the *Baptist Missionary Review*. Only one of the twenty-six, Principal Sharrock of the Anglican College at Trichinopoly, agrees with the Bishop that efforts to win the higher castes should not at the present time be increased, but that all available resources should be concentrated on the low castes who are so ready to be brought into the Church. At the same time, Mr. Sharrock insists on other considerations also: "(1) That caste is the citadel of Hinduism, and the taking of the outposts will not appreciably affect its power of resistance; (2) that schools are the only way by which missionaries can get access to Hindus of the higher castes; (3) that while the converts have been few, a leavening effect of the greatest importance has been produced; (4) that the few converts have been, and are, the leaders of the Christian Church in India; (5) that more of such

¹ *The Harvest Field*, May, 1908, p. 165; see also Whitehead, *Our Mission Policy in India*, pp. xii., 6, 30, 36.

leaders is the imperative need of the Church, if it is to get out of leading strings; (6) that work among the Pariahs is far from easy, if it is to be of any lasting value; and (7) that it is not desirable that Christianity should be identified in India with the Pariah classes, as it would be but for the work of missionary schools and colleges."¹ A significant sentence bearing on this last point may be quoted from Principal Rudra of St. Stephen's College, Delhi. While not denying the equal importance of every single soul truly converted in the eyes of Christ, whether Pariah or Brahman, he adds: "But the immediate question is not that of the individual soul, but the progress of Christianity as a whole in India; and in a country where tradition and heredity play such an important part, it would be a policy fraught with the highest danger to neglect the classes where these are most prominent."² The editor of the magazine in which the symposium appears gives the substance of the discussion and the general view of the missionaries in a brief paragraph. "Instead of withdrawing from any class, press forward the work for all. Preach to every creature; disciple both high and low. Let no difficulties deter, no seeming slowness of advance dishearten or discourage. Attack all along the line. Take the outposts; yes, and storm the citadel too. Pierce the rocky mountain from both sides. And having done all, stand and wait for God!"

2. "*Diffused*" vs. "*Concentrated*" Missions—*The Question.*—Allusions have already been made to the subject.³ In the latest full discussion of the theme, Dr. Mylne, for twenty-one years bishop of Bombay, defines thus the two methods: "I have to bring to the reader's notice the two great primary types, under which all mis-

¹ *Church Missionary Review*, March, 1908, pp. 187, 188.

² *Ibid.*, January, 1908, pp. 48, 49.

³ See pages 224-227, for example.

sions to the heathen seem naturally and inevitably to fall: the mission whose immediate aim is active aggression upon heathenism wherever and whenever it can be reached; and the mission whose present objective is to be found in forming at a center a body of indigenous Christians, through the power of whose consecrated lives the mass of the heathen around are, in time, to be leavened with the Gospel."¹ "The Hindu being what he is in the actual conditions of his life,—in personal character, in social surroundings, in religious convictions, in philosophical principles,—what type of mission, I have to ask, what methods of missionary work, are most likely to win him to Christ, and to establish him in worthiness of discipleship?"²

"Diffused" Missions.—Just in proportion as converts rapidly increase and mostly in those missions whose main effort looks toward a wide evangelism does the problem of extension as differentiated from intensive work grow increasingly serious. Bishop Thoburn long ago raised his voice in warning as to what Methodist missionaries must guard against. His Church in America was repeatedly told that thousands in India were deliberately denied admittance to the Church because missionaries under the Bishop's charge could not properly shepherd those thus admitted. Yet despite this acknowledged danger, not only that Mission but others as well, have been permitting many to come into their membership who are not only not fitted for its sacred duties, but who bring reproach on the cause. Quantitative success may be secured by such a method but it is at the expense of qualitative failure. Of such work the words of a member of the London Mission in India are a merited rebuke, though originally used in another connection: "Missionary methods must not be judged simply by their

¹ Myline, *Missions to Hindus*, pp. 88, 89.

² *Ibid.*, p. 8.

successes, but also by their failures; not by the numbers who are brought to a profession of Christianity, but also by the numbers who are thereby alienated from Christ. The evangelizing of India is not the same thing as the proselyting of Hindus.¹ The action of the Madras Conference of 1902, in which the speedy evangelization of the Empire was a dominant note, was also a preventive measure against an unguardedly diffusive work, since it calls for a vastly larger foreign force and also for the careful training and oversight of Indian leaders.²

“Concentrated” Missions.—Dr. Mylne’s conclusions, even if one must dissent from a few of his arguments, especially some of his deductions from Scripture,³ show the great desirability of emphasizing the careful work of the concentrated mission, especially in the older missionary fields. Speaking as a Churchman he says: “Whatever be its dangers and drawbacks, the system of concentrated missions seems to have an especial suitability to the circumstances and idiosyncrasies of Hindus. For characters enfeebled by caste and debauched by Pantheistic idolatry, it surely must be the case that a long and careful training is needed as a precedent condition for developing Christian independence. The one grand object, of course, which every evangelist must pursue is the development of an indigenous Church which shall work upon lines of its own, taking nothing from European Christianity but the Bible, the Creeds, the Sacraments, and the historic Orders of the Ministry. . . . It may sound almost paradoxical to maintain that the concentrated mission, the devotion of the energies of the missionaries to developing and building up of their flocks, is

¹ Lucas, *The Empire of Christ*, p. 103.

² *Report of the Madras Conference, 1902*, pp. 204, 205.

³ St. Paul’s lack of method and the Galatian heresy, e. g., *Missions to Hindus*, pp. 84, 86.

the method adapted most perfectly to the conditions of Indian Christianity as found in the present day. Ought we not—it might possibly be asked—to devote ourselves to developing among them that spirit of aggressive endeavor in which they are so totally lacking? I reply without the slightest hesitation, that this most desirable consummation will be best and soonest reached by the endeavor to train up a few to be Christians in a deeper reality. . . . Christian communities living ordered lives of faith, bringing forth the fruits of that faith in a social and personal life contrasting with the heathen around, form the best and most persuasive of arguments for recommending the Gospel to their neighbors.”¹

Each Method Has Its Place.—It is manifest that both forms of work are demanded under varying conditions. This the Bishop frankly admits: “Each type is essential to Christendom, if the heathen world is to be won, and each finds its prototype in the Acts. . . . Is the mission to be properly a mission? Then even if its primary object be to work on concentrated lines, to consolidate an indigenous Church as the nucleus of future extension, it must still be considering from the first how many can be reached by the Good Tidings, how many can be brought into the Church with permanent benefit to themselves and with credit to the Gospel of Christ—it must remember the principle of diffusion. Is the mission to be solid and successful? Then even though its primary object be at least to bring the Gospel to as many as will listen to its preachers, it must so carry out that object as to create from its earliest converts a veritable ‘people of possession’; it must secure that its local diffusion be not so imprudently guided as that those who are brought to the Savior by profession and by sacramental initiation should miss being nourished in the faith by

¹ Mylne, *Missions to Hindus*, pp. 110-112.

feeding on the milk of the Word—it must remember the principle of concentration.”¹

VI. THE FORCE NEEDED

I. How Many Missionaries?—A definite answer to this question was given by the Decennial Conference which met at Madras in 1902. We read: “Even if the clear and intelligible statement of the Gospel message to each inhabitant were all that we aimed at, yet the body of foreign missionaries and native preachers at present at work would be deplorably inadequate, as it will suffice for the regular visitation of only a small proportion of the inhabitants, and the vast majority of villages are not regularly visited at all. We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers. It is the opinion of sober, thoughtful and zealous men that, in order to carry on thoroughly the work now in hand and to enter the most obviously open doors which God has set before this Church in India, the missionary staff of the country should be at least doubled within the next ten years.”²

Illustrations.—Examples are added to show what need there is for a greatly increased body of workers, if India is to be evangelized. One is found in the report of Rev. J. J. Lucas, prepared in 1905, at the request of a Com-

¹ Mylne, *Missions to Hindus*, pp. 88, 89, 178.

² Report of the Madras Conference, 1902, pp. 204, 205.

mittee appointed by the Madras Conference. Here is part of a paragraph referring—let it be remembered—to only one of the divisions of India, the United Provinces of Agra and Oudh. “After fifty years and more, following our Western methods, there are more than 50,000 villages, out of the 105,521 in the province, in which the Gospel has not been preached during the past year, and in many thousands of them never. How could it be otherwise, when in the whole Province with its 47,691,782 people there are only 118 ordained foreign missionaries, 156 ordained Indian ministers, and not 1,500 Indian preachers, catechists, and Scripture readers. The number of foreign missionary ladies—single—is 165, and of Indian Christian ladies engaged in mission work the number is 1,520.”¹ A prominent Indian Christian, V. S. Azariah, could write² in the beginning of 1906 that the Bombay Presidency contained thirty taluks³ with a population of over 50,000 each, in which there was not a single mission or Christian. Of Bengal, which before its recent division had nearly as large a population as the United States, a local missionary has said: “Quite half the province has never even heard the sound of the Gospel.” Rajputana, with a population of nearly ten millions, has only one Indian Christian to 3,400 non-Christians, and many of its component States are without a single Christian or evangelical worker. One Christian to 15,000 is the status of Kashmir’s 3,000,000 inhabitants. Surely the appeal of the Madras Conference all too inadequately voices the numerical need of workers.

2. *Classes of Workers Needed.*—The demand for workers is practically the same as when the Madras

¹ Lucas, *Unoccupied Fields in the United Provinces of Agra and Oudh*, p. 26.

² *Young Men of India*, January, 1906, pp. 13–15.

³ A taluk is “a government district from which a revenue, fixed in perpetuity in lieu of taxes, is derived, the right to such revenue being hereditary.”

Conference stated the forms of labor awaiting the men and women whom they so urgently called. "As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to the obedience of Christ to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment, to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages. We would appeal to ministers and educationists and other men of scholarship, to doctors and nurses, to writers and journalists, to men of organizing power and business experience, and to Christian ladies and gentlemen, possessed of private pecuniary resources, to ask themselves whether they can not hear a call of God to this work. At the same time every worker endued with the spirit of love, of power and of a sound mind, and possessing the qualities that go to make the successful minister at home, will find here abundant scope for the exercise of all his gifts."¹

3. *Character of This Force*—*Dr. Pennell.*—Quality is even more important than quantity in the missionary body in India. It would seem reasonable that the viewpoint of Indians themselves should be considered in this matter. The kind of man whom they desire may be learned from their own testimony concerning certain successful men who have come near to their lives. Here is part of an address at a farewell service of the non-Christian citizens of Bannu, on India's northwestern frontier, on the occasion of the departure of a beloved medical missionary, Dr. Pennell: "In order to be able to freely mix with us you have, ever since your coming here, adopted the costume of an Afghan. You have been joining our social gatherings, you have been moving amidst us as if you were one of our own kith and kin.

¹ *Report of the Madras Conference, 1902, pp. 205, 206.*

Above all, we appreciate and can not too highly admire your efforts in bridging over the gulf that divides the Europeans and the Indians. It is the men of your stamp that are most needed. We can not sufficiently praise the manifold qualities of your head and heart, but suffice it to say that your purity of character, nobleness of mind, and broadness of sympathies have made a home for you in the heart of every Hindu and Mohammedan, rich or poor, young or old. To see you is to love you, and to know you is a pleasure. We bid you adieu and pray for you a happy voyage home. We shall be fondly looking for the day when we shall welcome you back in our midst." ¹

Indian Estimate of President Hall.—The lamented Charles Cuthbert Hall, twice Barrows Lecturer in India, won his way to the heart of Indians as no other man from a foreign land has done in so brief a time. Shortly after the news of his death reached India, a memorial meeting was held in Bangalore, attended by 200 educated Hindus, of whom seventy-five per cent. were Brahmans. Tender words of condolence and glowing expressions of gratitude were spoken on the occasion, among them the following: "Quietly ignoring the ecclesiastical and traditional accretions which have gathered round Christianity and which have obscured its meaning and value to non-Christian people, he endeavored to present it in its universal, permanent, cosmopolitan aspects, so that its value and helpfulness could be appreciated by all nations. He studied and emphasized the points of union between Christianity and other faiths and said as little as possible about their points of difference. He clearly recognized the working of God's Spirit in the religious thinking of Eastern nations and the genuineness of their religious experience, and he felt that the universal religion of mankind could never be attained, nor Christianity fulfil

¹ *The C. M. S. Gazette*, June, 1908, p. 184.

its own particular part in the great achievement, until Western experience and thought should be wedded to Eastern experience and thought. He was a signal example of the method in which work of the religious advocate ought to be carried on. The spirit of love and modesty pervaded all that he said. There was no trace of narrowness, pride, bigotry, or self-sufficiency, but the utmost deference toward those whom he addressed and sought to help.”¹

A “Christian Friar.”—An interesting experiment has recently been made by a young Episcopalian from Philadelphia and has met with a success which those who appreciate the Indian exaltation of the ascetic life would have predicted. It had been tried only two years when Mr. S. E. Stokes, Jr., began in 1908 to secure other like-minded men to follow his plan of reaching Indians. While not belittling existing forms of work, all of which he strongly asserts are greatly needed, he holds that there is a real demand for yet another type of workers. His ideal is a Protestant St. Francis. Accordingly, distributing all that he possessed and spending three days alone in prayer, he assumed the robe and obligations of a friar and went forth to minister to India’s neediest,—the plague smitten, the leper, small-pox victims, and others to whom none would bring relief, especially those of the most despised castes. He was put to the severest tests by villagers who thought he was insincere, but he came off a victor through the meekness which is in Christ. The dangers and privations to which he willingly submitted soon made him an object of general interest, and Hindus, wherever he wandered, were eagerly listening to his informal talks. Preaching he does not emphasize. “There were no religious meetings,” Mr. Stokes says, “as I made it a rule never to talk of Christ unless ques-

¹ *The Congregationalist*, Aug. 1, 1908, p. 149.

tioned about Him. We talked on the subjects which interested us most; yet hardly a night passed when the Master did not have a place—often a large place—in the conversation. . . . The thing which is lacking [in the work of other missionaries] I believe to be the vision of the homeless, suffering, serving Jesus, the Jesus who came to serve and laid down His life for the sheep. . . . The non-Christian world must be taught that the joy of the Christian does not depend upon earthly possessions, by seeing a body of men who possess none of those things which the world deems essential to happiness, and who yet are happier than the people of the world. Their admiration must be kindled by seeing men who go where others fear to go, take care of those whom others fear to approach, serve those whom others despise, and do all this for the love of Christ. If such a body of men were to act in this way, none would be so quick to cast themselves at the Master's feet as the people of India, and the high castes would lead the way."¹

A Brahman Professor's View.—Still another ideal of the missionary as he should be from the Hindu viewpoint is found in an article on "Hindrances to the Spread of Christianity," written for an Indian paper by a Brahman professor in a Bombay College. "Why should not the religion which presents an incarnation superior to the incarnation of Vishnu and the Bhagavata Puranas, and a Trinity of the Father, the Word, and the Holy Ghost superior to the Brahmanical trinity, spread more rapidly, especially among a people who by tradition have been for centuries incarnationists and trinitarians? [In order for it to do so] the missionary must think less of Europe and more of the Master who saw no loss of His high dignity or prestige in openly eating and drinking with publicans and sinners, who revealed a fine brotherly

¹ *The East and the West*, April, 1908, pp. 132, 136, 137.

feeling in asking water to drink of a Samaritan woman whom a Jew of those days looked upon as a Brahman looks upon a Pariah to-day, who had the humility to wash the feet of His own disciples, who has assigned the Kingdom of Heaven to children, and who ever sympathizes as much by deed as by word with the sick, the poor, the destitute, and the fallen. When preached by such missionaries, why should not people be drawn by hundreds toward Christ?"¹ While not wholly agreeing with the Hindu estimates just adduced, men and women of such characters wondrously attract the Indian. As Mr. Lucas has said: "The Hindu religious nature is a veritable Nile, which waits only for the skill which can direct and the energy which can utilize, to transform India into the richest province of the Empire of Christ."² Mr. Basu's illustration is also apropos: "If you had a number of narrow-necked vessels to fill up with water, would you succeed best by getting them together in a room and flinging bucketfuls over them, or by pouring a little into the mouth of each?"³

4. *A Desideratum.*—India is a field of such varied difficulties that a few of the keenest Indian missionaries are beginning to advocate special training for the work beyond what is received in the Occidental university or theological institution. Principal A. G. Fraser, son of the recent distinguished Lieutenant-Governor of Bengal, puts this aspiration in a sentence: "I hope some day to see two or three of our best scholars, filled with the Spirit of Christ, living in each province of India apart with a few students to consider the problems of that land and the presentation of the Gospel to it, and thus training the future apostles of India."⁴ Mr. Lucas writes

¹ *The C. M. S. Gazette*, May, 1908, p. 145.

² Lucas, *The Empire of Christ*, p. 148.

³ *Church Missionary Review*, May, 1907, p. 293.

⁴ *Church Missionary Review*, Feb. 1908, p. 75.

at greater length in a chapter on "The Indian Religious Climate," a paragraph of which is as follows: "Attention has in recent years been very rightly directed to the importance of the study of Hinduism by every missionary who goes out to labor amongst the people of India. There is no question that such a study ought to be an essential part of the curriculum of every missionary student. Unless the foundation of such a study is laid at home, it is extremely difficult for him amidst multifarious duties, into which he is plunged as soon as he arrives, to find the necessary time for any serious investigation of so vast a subject as is included in the term. With the majority of missionaries, the Greek and Latin and Hebrew upon which they spent so much time are subjects which cease to have much practical importance in the life-work which confronts them, while the Sanskrit which was omitted confronts them at every turn. Similarly, the religious extravagances which they encountered in their study of the heresies of the past fade from the memory as matters of indifference, when they puzzle over the religious extravagances met with at every turn and the roots of which are embedded in a literature with which they have no acquaintance. It is not what was included in the curriculum, but what was omitted, which is here regretted. The missionary should be prepared with a view to the work in which he is to be engaged. He is submitted to the same process as those who are destined for the ministry at home, unmindful of the fact that his field of labor is entirely different. While a study of Sanskrit and an acquaintance with Hindu religion and philosophy are desirable, it should be remembered that they stand in much the same relation to the religious thought and feeling of the Hindu of to-day as the geology of India stands in relation to its geography. A knowledge of the one is eminently desirable, but a knowledge of the

other is absolutely essential."¹ While much can be done in the Occident to prepare candidates for the Indian field, there are other more essential things, like that alluded to in the last two sentences just quoted, which can best be learned in India itself. At the request of its editor, the author has set forth his views on this subject at some length in an Indian magazine,² and it is a hopeful sign that it has given rise to some discussion there. The American Board has taken a step in the right direction in that one of its India missions places its new missionaries in charge of an older experienced man, under whose tuition they study and read during the early years of their work in the Empire.

An inevitable conclusion of the foregoing paragraphs is that India has reached a stage of acute crisis in her development. The country is now in a state of transition and the impressions which each day makes on her national life are tremendously potent. If the influences of Jesus Christ are to determine her future, these influences must at once become operative on a greatly enlarged scale.

5. *Why the Force is Needed NOW—India's Crisis.*

One can not better conclude this book than by quoting the stirring appeal of India's leading missionaries as voiced at the Madras Conference of 1902: "We are well aware that the above facts apply not only to work in India but to work in most if not all parts of the mission field. But we feel that there is a special urgency in this appeal in the case of India, Burma and Ceylon: (1) Because of the abundant and unique facilities for work throughout these great dependencies of the British Crown, and the large measure in which their people are absorbing Western ideas. (2) Because India, now awaking from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in

¹ Lucas, *The Empire of Christ*, pp. 43, 44.

² *The Baptist Missionary Review*, May, 1908, pp. 179-185.

these present fateful years, are likely to affect its future for centuries to come. (3) Because this critical time is rapidly passing. Many forms of worldliness, and many motives at variance with the Spirit of Christ are competing for the dominion of the Indian mind and heart, and loss of the present opportunity may multiply our difficulties and enfeeble and hamper our work in the coming decades.

"For Christ's Sake."—“In the name of Christ, our Common Lord, for the sake of those who, lacking Him are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on towards the goal of our great calling, when the Kingdom of the World shall become the Kingdom of the Lord and of His Christ.”¹

¹ *Report of the Madras Conference, 1902*, p. 204.

APPENDIX A—Annotated Bibliography

The works mentioned below constitute only an inappreciable part of the extensive literature on India in English. Those have been chosen which are most commonly found in American libraries, and for that reason the proportion of works published in Europe is comparatively small. Very few periodicals have been entered in this list, and of these only two have been referred to for specific suggestions for different chapters. The *Missionary Review of the World* is the one most widely found in libraries, and hence a large number of articles have been suggested from that source.

The heavy-faced type is used to indicate authors, and also the chapters in the text-book, which sections of the volume under consideration and quoted thereafter illustrate. In most cases the names of authors or works are preceded by an initial letter. These suggest the value of the material recommended, as far as authorship is a criterion. The several letters have the following values:

- m indicates Indian missionary authorship.
- n indicates native authorship.
- o indicates that the author is an official of a missionary society.
- r indicates prolonged residence of the author in India.

- t marks books written by travelers in India.
- v indicates that book was in part the outgrowth of missionary visitation.
- * indicates unusual value of the work so marked.

- **Allgemeine Missions-Zeitschrift*. This periodical is invaluable for every phase of work in India. Consult *Inhalt* and *Sachregister*, noting especially those articles in the *Missionsrundschau* section and the biographies of Indian workers in the *Beiblatt* section.
- Bailey, W. C.* *The Lepers of our Indian Empire*. 1891. Illustrating Ch. VI.: throughout, for leper work.
- Barnes, I. H.* *Behind the Pardah: The Story of C. E. Z. M. S. Work in India*. 1897. Illustrating Chs. III., VI.: throughout, for the condition of women and pictures of work for them.
- Barrows, J. H.*, editor. *The World's Parliament of Religions*. 2 vols. 1893. Illustrating Ch. IV.: pp. 316-339 (Hinduism); pp. 968-978 (Vivekananda on Hinduism); pp. 345-351, 1226-1229 (Brama Samaj); pp. 767-779 (social reform); pp. 898-920; (Parsees); pp. 1083-1092 (religious debt to Asia, Mozoomdar); pp. 1222-1226 (Jains); For Ch. VI.: pp. 456-460 (concessions to native ideas); pp. 1269-1276 (Christian and Hindu ideas). For Ch. VIII.: pp. 1172-1178 (religious outlook).
- **Barth, A.* *The Religions of India*. 1882. Illustrating Ch. II.: ch. i. (Vedic religions); ch. ii. (Brahmanism); ch. iii. (Buddhism); ch. iv. (Jainism). For Ch. IV. (modern Hinduism).
- Beach, H. P.* *A Geography and Atlas of Protestant Missions*. 2 vols. 1901-1903. Illustrating Ch. VIII.: especially by its missionary maps, vol. II., plates 10-12.
- Bettany, G. T.* *The World's Religions*. 1891. Illustrating Ch. IV.: pp. 84-99 (religion of aborigines); pp. 176-213 (Vedic religion and Brahmanism); pp. 255-292 (Buddha and his doctrines); pp. 231-254 (modern Hinduism); pp. 302-310 (Burmese Buddhism); pp. 337-342 (Jainism); pp. 365-370 (modern Parseeism).
- Bliss, E. M.*, editor. *The Encyclopaedia of Missions*. 2 vols. 1891. Illustrating Ch. IV.: articles Hinduism, Mohammedanism. For Ch. V.: article India.

- ***Bose, R. C.** Brahmoism, or History of Reformed Hinduism. Illustrating Chs. IV. and VII.; throughout.
- ***Bose, R. C.** Hindu Philosophy Popularly Examined. 1884. Illustrating Ch. II.: chs. i.-iv. For Ch. VII.: chs. x.-xii. and supplement (modern schools of philosophy).
- ***Bose, R. C.** The Hindus as They Are. 2d ed., 1883. Illustrating Ch. III.: ch. i. (Hindu household); ch. iii. (Hindu schoolboy); chs. iv., v., xvii.-xix., xxii., xxiii. (girls, women, and married life); ch. xiii. (caste); ch. xiv. (Brahmans). For Ch. IV.: chs. vi.-xii. (religious festivals); ch. xx. (death and funeral ceremonies).
- ***Brown, W.** History of the Propagation of Christianity among the Heathen Since the Reformation. 3d ed. 3 vols. 1854. Illustrating Ch. V.: vol. i., pp. 133-176 (Danish-Halle workers); vol. ii., pp. 327-366 (Church Missionary Society); pp. 474-493 (General Assembly Church of Scotland); pp. 494-503 (Free Church of Scotland); vol. iii., pp. 1-12 (American Board); pp. 246-308 (Baptist Missionary Union); pp. 323-370 (general summary).
- Butler, W.** The Land of the Vedas. 1894. Illustrating Ch. II.: chs. iv.-viii. (Sepoy Mutiny). For Ch. III.: ch. i. (people, caste); ch. ix. (woman).
- ***Carmichael, A. Wilson.** Things as They Are: Mission Work in South India, 1903. Illustrating Ch. I.: throughout, for South Indian scenery. For Ch. III.: the home life of lower classes. For Ch. IV.: see especially chs. xxi., xxiv. For Ch. VI.: throughout gives unexcelled accounts of work for women among lower classes. For Ch. VII.: particularly chs. xiv.-xvi. For Ch. VIII.: pp. 41-44, chs. xviii., xxxi., xxii.
- ***Chamberlain, J.** In the Tiger Jungle. 1896. Illustrating Ch. VI.: ch. v. (power of song); ch. vi. (tracts); chs. viii.-xi. (touring); chs. vii., xii., xiii. (work at a station). For Ch. VII.: chs. xxi., xxii. (opposition and persecution of converts). For Ch. VIII.: ch. xxiii. (triumph of Christianity).
- ***Chamberlain, J.** The Cobra's Den. 1900. Illustrating Ch. IV.: chs. x., xi. For Ch. VI.: chs. iv., ix. (medical work); chs. iii., vi., viii. (itinerating and bookselling). For Ch. VIII.: ch. xix. (Hindu Christians' contributions).
- ***Children of India, Written for the Children of England.** No date. Illustrating Ch. IV.: Parts iii., iv. (gods, festivals, religions).
- ***Church Missionary Intelligencer.** Its fifty-four volumes contain a vast number of authoritative articles on every phase of India and its missions.
- ***Clark, R.** The Punjab and Sindh Missions of the Church Missionary Society. 1885. Illustrating Ch. III.: ch. v. (people of Punjab and Sindh). For Ch. VI.: good throughout. For Ch. VII.: ch. xvi. (native church council); ch. xvii. (political aspects of missions); ch. xxi. (difficulties and dangers).
- ***Clough, E. R.** While Sewing Sandals: Tales of a Telugu Pariah Tribe. 1899. Illustrating Chs. IV., VI.: throughout, for the way in which converts come through local traditions and religions to Christianity.
- ***Clough, J. E.** From Darkness to Light: the Story of a Telugu Convert. 1882. Illustrating Ch. VI.: (excellent for Southeastern India).
- ***Cobb, H. N.** Far Hence. A Budget of Letters from Our Mission Fields in Asia. 1893. Illustrating Chs. V. and VI.: chs. iv.-xvi. (work in Reformed Church of America's Missions).
- ***Coopooswamey.** Every-day Life in South India. An Autobiography. 1885. Illustrating Ch. III.: good for native convert's life throughout. For Ch. IV.: chs. v., vi., viii. For Ch. VI.: ch. xi. (woman's work); ch. ix. (mission schools); ch. xiv. (mission life); ch. xvi. (receiving baptism); ch. xix. (unsatisfactory converts).
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APPENDIX B—Comparative Summary, 1851–1900

Taken from Protestant Missions in India, Burma and Ceylon,
Statistical Tables, 1900.

	1851	1861	1871	1881	1890	1900
Ordained Agents, Foreign and Eurasian.....	339*	501	517	622	918	1049
Ordained Agents, Asian...	21*	143	302	575	943	905 ^b
Catechists or Preachers, Asian	493*	1677	2344	2856	3987	6653
Organized Congregations, Asian	267*	643	2631	4180	5495	6535
Communicants, Asian.....	4661*	43415	73330	138254	215759	343906
Christian Community, Asian	91092*	198100	286987	492882	648843	978936
Sunday-school Pupils, Asian	*	*	*	65728	144263	291752
Theol. and Training School Pupils, Male.....	*	*	1561	1321	1743	1810
College and Upper School Pupils, Male.....	12401*	21676	40911	46099	55063	52597
Lower School Pupils, Male	38661*	40164	58278	91047	132312	162645
Boarding School, etc.. Boarders, Male.....	1788*	2988	*	*	*	14975
Female Agents, Foreign and Eurasian.....	*	*	405	522	770	1302
Female Agents, Asian....	*	*	863	1714	3420	5965
Training School Pupils, Female	*	*	557	*	*	712
Girls' School Pupils.....	11193*	17035	25630	48761	73572	90752
Zenana Pupils.....	*	*	1997*	9132*	32659*	39894*
Boarding School, etc., Boarders, Female.....	2274*	4015	*	6717	7604	13514

* No returns for Burma. ^b Returns incomplete. * No returns.

APPENDIX C, PART I — Statistics of Protestant Missions in India — Distribution

N. B. This table is only approximately correct, since several societies do not accurately locate workers and work.

APPENDIX C, PART I

PROVINCES	Foreign missionaries	Native workers	Stations	Native constituency	Educational		Medical	Patentees during year reporting
	Ordrabidden men	Women	Men	Adherents, not communicaents	Pupils in same	Hither institutions	Scholars	
Ajmere-Merwara	12	3	8	26	18	5	2457	644
Assam	42	1	37	14	256	7	13828	22121
Baluchistan	2	2	3	6	3	—	586	542
Baroda	2	—	2	42	16	—	53	173
Beypal	258	66	167	244	2293	941	498	1093
Berar	9	11	15	12	42	17	15	618
Bombay	133	49	97	230	1268	650	74	117
Burma	94	11	69	67	1904	315	—	46
Central India	12	4	15	26	74	47	9	8
Central Provinces	73	35	69	65	594	184	139	57
Halldarabad	29	—	19	21	468	133	37	25
Kashmir	8	3	9	14	2	3	—	6
Madras	409	78	309	224	6819	2140	570	280
Mysore	23	1	18	23	503	94	—	18
N. W. Frontier Province	4	7	6	11	11	6	—	7
Punjab	102	16	88	201	661	287	359	223
Rajputana	10	1	7	7	211	34	19	9
Sikkim	1	—	—	—	22	—	—	—
United Provinces	113	11	91	191	1850	1617	20	86
					165	165	136	9
					68138	33013	1270	33958
							15	15
							350	83051
							6	6
							25	25
							17	17

* This column cannot be divided according to sex of workers, owing to the indefiniteness of some reports.

Distribution of Societies by Provinces and Native States

Ajmere-Merwara. — Methodist Episcopal Church; United Free Church of Scotland; World's Y. W. C. A.

Assam. — American Baptist Miss'y Union; Assam Frontier Pioneer Mission; Gossner's Mission; United Free Church of Scotland; Welsh Calvinistic Methodists.

Baluchistan. — Church Miss'y Society; Church of Eng. Zenana Miss'y Soc.; Methodist Episcopal Church.

Baroda. — Methodist Episcopal Church.

Bengal. — Baptist Miss'y Society; Baptist Union of W. Australia; Baptist Zenana Mission; Bengal Evangelistic Mission; Bengali Mission; Bethel Sauthal Mission; British and For. Bible Society; Chinsurah and Hooghly Zen. Mission; Christian Missions, (" Brethren "); Christian Woman's Bd. of Missions; Church Miss'y Society; Church of Eng. Zenana Miss'y Soc.; Church of Scotland For. Mission Com.; Free Baptists; Furreddopore Mission; Gen'l Eldership, Churches of God; Gossner's Mission; Indian Home Mission to the Santhals; India Sunday School Union; International Com., Y. M. C. A.; London Miss'y Society; Methodist Episcopal Church; Miss'y Pence Assn.; New Zealand Baptists; Oxford Mission to Calcutta; Presbyterian Church of Eng.; Queensland Baptists Ranaghat Medical Mission; " Regions Beyond " Miss'y Union; Scandinavian Alliance Mission; Seventh-day Adventists; Society for Propagation of the Gospel; United Free Church of Scotland; United Society of Christian Endeavor; Victorian Baptists; Wesleyan Methodist Miss'y Soc.; Woman's Union Miss'y Society; World's Y. W. C. A.

Berar. — Christian and Miss'y Alliance; Free Methodists, N. A.; Kurku and Cen'l Indian Hill Mission; Methodist Episcopal Church.

Bombay. — American Board of Foreign Missions; American Seamen's Friend Soc.; British and For. Bible Soc.; Christian and Miss'y Alliance; Christian Literature Soc.; Christian Missions, (" Brethren "); Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Church of Scotland For. Mission Com.; Evan. Miss'y Soc. in Basel; German Baptist Brethren; London Miss'y Soc.; Methodist Episcopal Church; National Coun., Y. M. C. A.; Peniel Miss'y Soc.; Poonia and Indian Village Mission; Presbyterian Board of Missions; Presbyterian Church in Ireland; Society for Propagation of the Gospel; United Free Church of Scotland; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.; Zenana Bible and Medical Mission.

Burma. — American Baptist Miss'y Union; British and For. Bible Soc.; China Inland Mission; Evan. Luth. Mission at Leipzig; Methodist Episcopal Church; Miss'y Pence Assn.; National Coun., Y. M. C. A.; Society for Propagation of the Gospel; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.

Central India. — American Friends' Bd. of For. Missions; Friends' For. Mission Assn.; Presbyterian Church, Canada; World's Y. W. C. A.

Central Provinces. — Balaghat Mission; Baptist Miss'y Soc.; Christian Woman's Bd. of Missions; Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Evan. National Soc.; Foreign Christian Miss'y Soc.; Friends' For. Mission Assn.; German Evan. Synod of N. America; Kurku and Cen'l Indian Hill Mission; Mennonite Evangelizing and Benevolent Bd.; Methodist Episcopal Church; Pentecost Bands of the World; Representative Ch. Coun. of the Epis. Ch. in Scotland; United Free Church of Scotland; United Original Secession Ch. of Scotland; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.

Coorg. — Evan. Miss'y Soc. in Basel. (Coorg does not appear in the foregoing table, as the work of this Society in the province could not be separated from its work in Madras.)

Haidarabad. — American Baptist Miss'y Union; Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Methodist Episcopal Church; United Free Church of Scotland; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.; Zenana Bible and Medical Mission.

Kashmir. — Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Church of Scotland For. Mission Com.; Moravian Missions; Scandinavian Alliance Mission.

Madras. — American Advent Mission Soc.; American Baptist Miss'y Union; American Board of For. Missions; Baptist Convention of Maritime Provs.; Baptist Convention of Ontario and Quebec; Baptist Miss'y Soc.; Baptist Zenana Mission; British and For. Bible Soc.; Ceylon and India Gen'l Mission; Christian Literature Soc.; Christian Missions, ("Brethren"); Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Church of Scotland For. Mission Com.; Danish Miss'y Soc.; Evan. Luth. Church, Gen'l Synod; Evan. Luth. Mission at Leipzig; Evan. Miss'y Soc. in Basel; Gen'l Coun., Evan. Luth. Church; International Com., Y. M. C. A.; London Miss'y Soc.; Löenthal's Mission; Methodist Episcopal Church; Miss'y Pence Assn.; Mission Institute at Hermanusburg; Reformed Church in America; Schleswig-Holstein Evan. Luth. Mission Soc.; Society for Propagation of the Gospel; South Arcot Highways and Hedges Mission; Synod of Missouri, Ohio and other States; United Free Church of Scotland; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.; Zenana Bible and Medical Mission.

Mysore. — American Advent Mission Soc.; Ceylon and India Gen'l Mission; Christian Missions, ("Brethren"); Church of Eng. Zenana Miss'y Soc.; International Com., Y. M. C. A.; Methodist Episcopal Church; Wesleyan Methodist Miss'y Soc.; World's Y. W. C. A.

Northwest Frontier Province. — Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.

Punjab. — Baptist Miss'y Soc.; Baptist Zenana Mission; British and For. Bible Soc.; Church Miss'y Soc.; Church of Eng. Zenana Miss'y Soc.; Church of Scotland For. Mission Com.; International Com., Y. M. C. A.; Methodist Episcopal Church; Moravian Missions; N. India School of Medicine for Christian Women; Presbyterian Board of Missions; Reformed Presbyterian Church, N. A., Gen'l Synod; Society for Propagation of the Gospel; United Presbyterian Church, N. A.; World's Y. W. C. A.; Zenana Bible and Medical Mission.

Rajputana. — Church Miss'y Soc., Methodist Episcopal Church; Presbyterian Board of Missions; United Free Church of Scotland; World's Y. W. C. A.

Sikkim. — Church of Scotland For. Mission Com.

United Provinces. — Baptist Miss'y Society; Baptist Zenana Mission; British and For. Bible Soc.; Christian Woman's Bd. of Missions; Church Miss'y Soc.; Edinburgh Medical Miss'y Soc.; Gossner's Mission; International Com., Y. M. C. A.; London Miss'y Soc.; Methodist Episcopal Church; Miss'y Pence Assn.; Presbyterian Board of Missions; Reformed Episcopal Church; Reformed Presbyterian Church, N. A., Gen'l Synod; Scandinavian Alliance Mission; Society for Propagation of the Gospel; Woman's Union Miss'y Soc.; World's Y. W. C. A.; Zenana Bible and Medical Mission.

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